OUT OF DOORS WITH YOUTH

J. W. FREDERICK DAVIES

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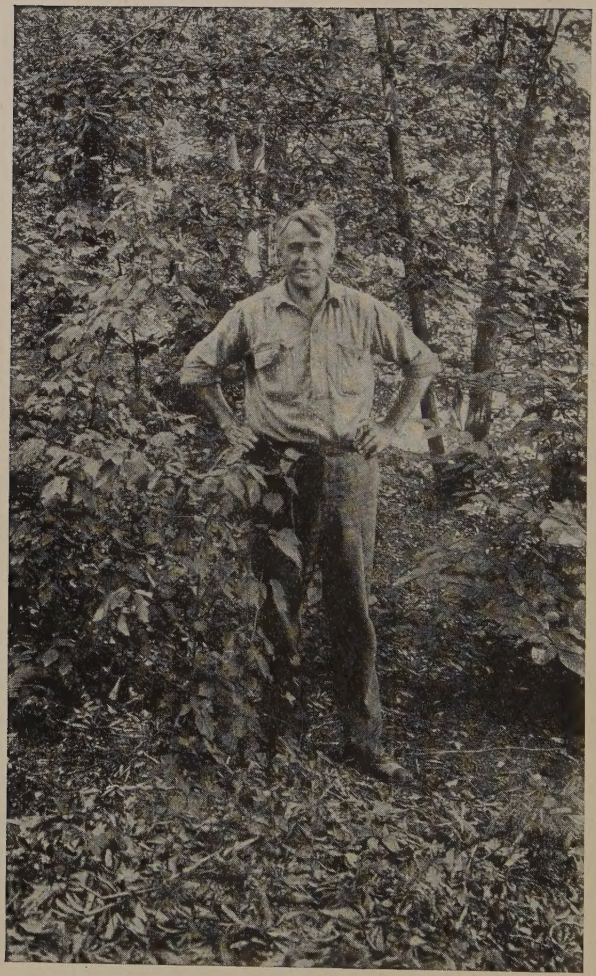

"CHIEF"

OUT OF DOORS WITH YOUTH

For Leaders of Boys' and Girls' Camps

BY

JAMES WILLIAM FREDERICK DAVIES

Director of Community House and Minister of Education, Indian Congregational Church, Winnetka, Illinois

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THIS BOOK IS DEDICATED
TO INDIAN HILL CAMPERS
WHO HAVE DEVELOPED THE
ART OF LIVING TOGETHER

GENERAL PREFACE

The progress in religious education in the last few years has been highly encouraging. The subject has attained status as a scientific study, and significant investigative and experimental work has been done. More than that, trained men and women in increasing numbers have been devoting themselves to working out the practical problems of organization and method.

The time has come to present to the large body of workers in the field of religious education some of the results of the studies and practice of those who have attained a measure of educational success. With this end in view, the present series of books has been undertaken.

It is intended that these books, while thoroughly scientific in character, shall be at the same time popular in presentation, so that they may be available to Sunday-school and church workers everywhere. The endeavor is definitely made to take into account the small school with meager equipment, as well as to hold before the larger schools the ideals of equipment and training.

The series is planned to meet the problems that arise in the conduct of the educational work of the church. While the Sunday school, therefore, is considered as the basal organization for this purpose, the wider educational work of the pastor himself and that of the various other church organizations receive due consideration as parts of a unified system of education in morals and religion

THE EDITORS

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INTRODUCTION

In our present school system in America we are operating under what has been called the "agricultural system." In the early period of American life boys and girls were dismissed for the summer in order that they might work on the farm. Out of this has grown the long summer vacation which now no longer calls most of our boys and girls to the farm. This long period of free time is the opportunity for institutions and other forces to help in the formation of character. Out of the realization of this situation has grown the development of summer camps. Leaders and educators of young people have come to realize the value of these camps.

Camping is educational. Churches, schools, and institutions that have to do with youth can have camps that will be of great benefit to boys and girls as well as to the community. It is hoped that this book will be helpful to leaders of such camps. The author has worked out, through experience, and despite many mistakes in the conduct of short-term camps, the results given in the following pages.

This book is not a philosophy of camping. It is a simple statement born of the practical experience of camping for twenty years. The author has found that the conduct of camps is one of the finest pieces of constructive work in character-education.

He never had a chance to go to camp as a boy. In 1905 Graham Taylor sent him with another young man

to conduct camps of Chicago Commons. This meant doing the cooking and every sort of task. Each year since, with the exception of one year during the war, he has conducted short-time camps. Aside from the suggestion that such a book might be helpful, is the remembrance of a youthful resolve to help make boys and girls have a more wholesome and joyous time than he had as a boy. While enjoying a happy time in camp, youth can be helped to an awakening of the spirit life by having windows opened through which they may look out into a bigger and finer world, and to a development of the desire to push back the horizons and know that this is a friendly earth where one can find the truth about many things.

The first essential of camp is a permanent tenure, with permanent equipment and director. A camp is educational, and it takes time to build an educational institution. But only as a camp is conducted uninterruptedly through a series of years can it become what it may and ought to be. Equipment has to be accumulated. The same person has to build upon his experience through the years, so that he knows boys and girls, how their spirit life is awakened, what things must be done, and what should be avoided.

The commercial element is kept out of the kind of a camp in which the author has been interested. Its purpose is not to make money but to charge only enough to cover the expenses. It is, in fact, an extension of educational work out of doors, in the most pleasant surroundings, for the purpose of higher development.

The author is under obligations to all the boys and

girls with whom he has camped, and wishes to acknowledge it here. He has a debt of gratitude to every counselor from whom he has received much, and particularly to Mrs. Eloise W. Wortley, his assistant in Community House, who has been for many years chief counselor in the girls' camp.

In looking back over twenty years of camping the author realizes it is a long way from the early simple beginnings to the development which has made this book possible. No one need be discouraged because of having to start in a simple way, for, even under the most primitive physical conditions, character can be developed and the spirit life awakened if the leader can so live.

CHAPTER I

BOOKS ON CAMPING

Camping out in America has become very popular. The organized camp and the automobile have contributed toward making it possible for thousands of people to live out of doors. Numerous books have appeared which are very helpful for those who desire to get the most enjoyment from the out-of-doors. The experience and wisdom of some who know the simple ways of living in nature's wildness is available. Not only will unfortunate experiences be avoided through acquaintance with these books but the pleasures of the trip will be much greater.

The books can be put into three general divisions: those dealing with the trail, those dealing with permanent camps, and those dealing with impedimenta. A great deal of valuable material has been written on woodcraft which is very useful in connection with a permanent camp. The same is true with much that has been written about games. Woodcraft and camping naturally belong together. No one person has had all the experiences of woods, streams, mountains and lakes, just as no one has all the experiences possible to youth.

A leader needs to be able to put his hand on the particular material he desires as well as to have in mind what is available in written form. A few books out of the many that have been published will be named be-

cause they are particularly helpful with regard to camps for boys and girls. There is no need to give a complete camp bibliography here, because it is so well given under different headings and especially on pages 341 to 345 in *Camping Out*, a manual on organized camping by the Playground and Recreation Association of America. This book has been very carefully prepared from the point of view of an organization that is in a position to know the camp life of America. It is practical and suggestive, covering a wide range of camps and dealing with camps for boys and girls. It is well illustrated and contains the necessary important camp knowledge from the layout of a camp and its equipment to sanitation and organization, diet and leadership. It will be a useful manual for leaders of summer camps.

A second book well worth having in hand is Horace Kephart's *Camping and Woodcraft*. The two volumes have now been bound in one. This book is an excellent handbook for the individual camper, particularly in regard to uninhabited wilderness. There are, however, helpful suggestions for those who conduct camps for youth, indicating what to wear, how to tan a skin, axmanship, pathfinding, etc. The illustrations show how to do the particular thing suggested.

These two books are of a convenient size for carrying, and will be excellent in both the leader's private library and also in the camp library.

Camp Craft by Warren H. Miller contains much good information for the individual camper in regard to his equipment. Its illustrations are fine and to the point with regard to tents, sleeping equipment, packing—

either on one's own back or on horses—cooking, footwear, and the building of a permanent camp.

W. H. Gibson's *Camping for Boys* is full of information about things that boys like to do. He writes out of years of experience. His book is of value to the leader and can also be used by the boys themselves in camp.

Another useful book is Charles F. Smith's *Games and Recreational Methods*. He has fine chapters on hike-cooking, fires and fire-making, trees, and knots. It is very well illustrated.

The last book to be mentioned is a *Handbook of the Out-of-doors* by Earl Amos Brooks. This is in three parts, "Out of Door Activities," "Wood-craft," and "Camp-Craft." He emphasizes having a definite purpose in conducting a camp and the desirability of developing the religious life in camp. He gives an extended list of publications which is very useful, indicating works containing nature stories; information about birds, trees and flowers, animals and insects; articles in government bulletins and magazines with material that would be very helpful to have in camp.

These books will protect a leader of camps against many mistakes, will freshen his enthusiasm, and will be worth the careful study he may put upon them.

CHAPTER II

THE AIM OF CAMP

Youth gains experience in living, through contact with many agencies. Each helps, a bit, to widen that experience whereby ability to stand on one's own feet is gained. More and more does a good camp play a part in the development of character. The freedom of out-of-doors is joyously welcomed after the shut-in life of the winter. But the great thing is to match the beauty and freedom of the out-of-doors with those things that awaken the spirit life. If camp expects to "get anything across," camp must *be* that thing; just as a teacher must *be* what he is trying to teach.

It is of the utmost importance that a leader have his aim clearly in mind and never lose sight of his objective.

What should be the aim of a short camp?

First, it should be a small camp, no larger than the personality directing the camp can influence. Just living out of doors and having a good time is not enough. There must be a personality that is strong enough to lead boys or girls in experiences that enrich life and bring joy in the simple yet fundamental values. The number of boys or girls which one can really influence in the short period of eighteen days is limited. The writer has found that he can do his best work with about thirty-two in each camp, exclusive of helpers and counselors. This number is large enough to give variety in persona'-

ities among the campers, to make possib'e many kinds of groupings, and to bring all to a consciousness of a real community engaged in developing the art of living together.

Second, camp should give youth the opportunity to be independent of home and parents, and to make their own choices. So often the home is not conscious of the fact that children grow up. This irritates youth and often keeps them from asserting themselves in many directions. Then, too, they lose the joy of making choices, which is so necessary to strengthen them at this period of their enlarging life. The writer has seen boys and girls grow by leaps and bounds and be utterly changed in attitude and outlook by being away from customary surroundings for even a short period. As one girl said, "I did not know before, it could be joyous just to live."

Our comfortable city life and the ease with which we can get things does not arouse creative ability as does camp life where there is no telephone and where town is miles away. If the hammer handle breaks, or the paddle splits, the materials for repairs must be found in the woods or a scrap-iron heap must be used. Camp will teach one how to get along and make the best of what one has.

Furthermore, there is likely to be a greater appreciation of the comforts of home and community, and a less selfish use of them.

Third, this type of camp aims to help the campers appreciate the beauty and ruggedness, the simplicity and spaciousness of the out-of-doors. The charm of its silences, its soothing breezes, the rolling waves of the

lake, the song of birds, the scurrying of the little ground animals, the lights and shadows, and the vastness of the star spaces all awaken wonder, delight, and confidence that the earth is a friendly place for him who understands it. The joy of being tired, the unbroken sleep, the cool dip in the morning, the explorations with new discoveries, all become experiences which, when interpreted, make living radiant with friendliness. The storms, giving strength to the trees and purifying the air, bring a thrill of awe. So the appreciation of nature makes for a healthy spirit careful in the use of the materials of earth. Beauty is not to be destroyed but protected and shared by nature-lovers. On a hike some boys saw a party with a great armful of tiger lilies that had made one spot radiant with color. There was indignation at the cruel spoilation of one of nature's beauty spots. In boyish fashion they made known their disgust by such conversation among themselves as caused one of the women to come over to the group and acknowledge that she was ashamed of what she had so thoughtlessly done.

Fourth, this type of camp is primarily to develop character and leadership. There is need of a staunchness of moral purpose in youth which not only becomes a set in character but also asserts itself in steady leadership. That is, we need among youth those not only who have high moral ideals for their own standards of living but those who desire them for the group and are willing to fight for them, in the social unit. The various experiences of camp life should be planned, and the interpretation of those experiences given, so that many of the

COOKING SUPPER

different relationships of life are experienced, with people and nature, and the spirit of these relationships brought clearly to consciousness. It is a very difficult thing to put this in words. It is a matter of spirit. Just as no one experience is the whole of life, so this spirit is not one created for certain times or occasions but is one which is the *atmosphere of the whole life of camp*. It is a vibrant living force continually calling for the best in all. Under its influence consideration of one another is the most natural thing in the world. Selfishness seems out of place. One just feels a reverence for every personality, for the things of nature, for the Deity. At times it is as natural to talk of God as it is to talk of anybody else. As one is continually conscious of a strong leader in camp but does not talk about him all the time, so one is conscious of God and goes about the normal activities of camp in the joyous, free spirit of youth, without pietistic mannerisms.

There is no set time for the explanation of an event, but a word here and a suggestion there in the natural setting which the event furnishes is a part of the normal experience of the camper. Only as a leader works, thinks, and plays with those in camp can he, through his personality, fire the spirit of others and lead them to give the finest interpretation to events and experiences both in and out of camp.

Fifth, discipline should not be apparent. There must, of course, be rules of safety which all recognize as necessary. Aside from these, the discipline of camp should be of and by the group in just so far as it is possible, and it is more possible than the average person

thinks. It is the experience of the writer that, after all the facts have been presented, it is rare that a group makes a wrong decision.

Discipline of and by the group quickly makes its members feel that it is their camp. It is their life for the time being, and there need be no worry but that their decisions will be carried out. This attitude helps to eliminate undesirable, ugly qualities, so that the beauty of character comes to be desired as much as the beauty of nature. It helps camp move forward as a unit, without fears, and makes impossible the petty irritated feelings which might develop toward the leaders if they constantly imposed restrictions. This calls for a tactful leader, one alert and able to suggest ways of improvement, for all long to be better than they are. The sense of right and fairness is very strong in camp. Anyone not playing the game is sure to be firmly disciplined.

Two boys were invited by a neighbor to go sailing. Under the thrill of such a pleasure they forgot that the afternoon had been set aside for work by camp. Somehow it was discovered that these two older boys were out sailing. Comments were freely made and the word "ditchers" was applied to them. They returned at supper time having had a "glorious time." When the director spoke with them alone about the fairness of going on a pleasure jaunt when all had agreed to work, they frankly admitted that they had been unfair. But they had not been strong enough to do the thing they knew they should do. They would do extra work to make up. That was all that was said.

Shortly after these two boys had dropped off to

sleep, the whole of camp appeared at their tent and quietly carried them down to the lake. Placing the two boys in a rowboat they towed them to the middle of the lake. It was foggy. After turning them around several times they left the two in the boat without oars, with the words, "Now paddle home with your hands, they need exercise. Good night." The director met them coming in two hours later. Their only comment was, "Never again," as clad only in their pajamas, they hurried to their tents. They were leaders in the work of the camp for the rest of the time.

It is just as necessary to learn to be a good follower as it is to learn to be a good leader. Not all can lead in a powerful way, but all can learn to be good followers. Even leaders must learn this most necessary quality to good leadership. Camp should give everyone the experience of leading in something. One evening different ones were tried out in leading the singing around the camp fire. One girl who had shown no signs of leadership timidly stood before the group. Soon she forgot herself and astonished camp by the way she directed them. She was roundly cheered as she sat down, and before long she showed more spirit than all the rest of camp because of the newly found confidence that she had power to lead others. A counselor told one of the girls to take the stern paddle in a canoe going down river, thus placing her in charge of the other girls in the canoe. She started down river a shy girl. She landed at camp, at the end of the trip beaming with delight and saying, "I'm glad I know I can steer a canoe, but most of all that I can get girls to do what I want them to do."

Thus, the great aim of camp will be to awaken the spirit life and deepen it by helping youth to experience all the wealth of life about them and the relation of all things to the Creator with whom they are coming into conscious relationship. This cannot be done at stated periods. It is done through an atmosphere created by the scientific, intelligent, religious mind of leadership in a natural and spontaneous way. No one thing will awaken the spirit life of youth. It is done gradually through the experiencing of many circumstances preparing the way. No detail of camp is too insignificant to be overlooked.

Just now a mother crow is perched outside my study window on the limb of a tree in full sight of its baby crow sitting on the ground. It is calling to it and spreading its wing a bit, trying to encourage the little one to fly. Now the mother flies to a nearby limb. For hours she has been encouraging her baby to fly. So camp may patiently encourage the stirring of the spirit of youth to reach out into the larger experiences of living as a comrade of the Eternal Spirit.

CHAPTER III

CHOOSING BOYS AND GIRLS FOR CAMP

The members of camp exert a strong influence each upon the other, so that a great deal of thought and good judgment must be given to the selection of those who shall go. Friendships at this age often develop with great rapidity. When living together in the out-of-doors, the attachment grows even more rapidly because of both the influence of the out-of-doors, and the close association. At first this camp was open to anyone in the community who would go. It was not easy to get the full number until confidence had been established between members of the community and the camp. Yet, from the very first, care has been exercised to keep out any youth who would be a real detriment to the camp. The worry such a one would cause the director would take away from the energy that should have been put into the more positive constructive life of the camp. A youth of low moral standards can wreck many plans for a camp of high ideals, and be a real detriment to certain individuals of the camp. So, for years, a careful selection has been made from those who register.

The campers are considered in the order of their registration on the basis of what each individual is likely to contribute to camp, as well as what camp can possibly do for the particular individual. A short-time camp should not be regarded as a physical curative

place. Out-of-door living under happy conditions, well supervised, will benefit almost any child physically. There should be a doctor's certificate of health for each camper. This is comfortable mind-insurance for many parents as well as for the director.

There should also be somebody's certificate of moral health. If a youth, for moral reasons, be entirely outside the group with which he is to be associated, no harmony is possible; and the very aims for which camp is striving will often be defeated. Any boy or girl who has to be pulled along all the time is likely to be more of a hindrance than a help in this kind of a camp. Inquiry at school, knowledge of the home, and casual questions of boys and girls themselves help one to determine the fitness of the applicant for camp. Of course, those who have been in the camp are well known and may be registered if they have made good in camp before.

What youngsters can contribute is as varied as they themselves are. It cannot always be ascertained in advance what one may give to the life of the group. If one is grouchy or flippant, it may be that the surroundings at home contribute to that attitude, and a change of atmosphere will bring about the desired result. Such a one may be a safe bet in camp; but his value to the group would be a serious question if his attitudes were either fixed or immoral. So it is advisable to make something of a study of the applicant, and such a study of the child is possible where all live in the same community and where the director has more or less continuous and many-sided contacts.

The registration date should be fixed early in the

year in order to help families make their plans and to complete details for camp. A percentage of the camp fee, usually one-half, should be paid at the time of acceptance of the individual into the camp group. This lessens the likelihood of his dropping out at the last moment and leaving a vacancy in camp.

At the time the camper is accepted he should be given a list of the things advisable to take to camp, as a suggestion to himself and to his parents. A little folder containing information about camp, how to get there, what to take, and what is expected is worth all it costs. Such folders should be sent out before people begin to make plans for their summer.

It is ideal to have about one-half of the camp made up of new campers every year. This keeps a camp from going stale and makes it a continuous affair from year to year. The best traditions and the spirit of camp are kept alive by the old campers, who help give the new ones a good start into camp life. It is thus that the caliber of camp grows better and the standards become higher.

After the registration is complete, a meeting of the parents of the prospective campers is very valuable. It gives an opportunity for them to understand the purpose of the camp. All questions can be answered and a confidence established when they understand that the plans are sufficient for the best care of their children.

About a week before the group starts for camp those registered are called together that they may have a chance to see one another as a group and to understand the plans for the trip. They are divided into groups of three or four with an older camper in charge for the

trip. New enthusiasm is stirred as they know that everything is planned to deepen the joy of living together and that parents and leaders of camp have confidence in one another. This is particularly true if the meeting should include the parents.

With such organization of the group in advance of leaving there is no confusion on the day of the trip. Each one knows where he belongs and what he is to do. This makes for a feeling of confidence and unity and prepares an attitude of mind which fits into the spirit of camp immediately upon arrival.

CHAPTER IV

THE CAMP SITE

There are certain fundamental things necessary for good camp grounds. They apply to any camp, but most emphatically to a permanent site, which is the kind advocated for this type of camp.

The first and most necessary thing is good drinking-water. The Indians and frontiersmen considered this as the first requisite for a place to camp. The drinking water should be protected from surface drainage, sewage, and decayed vegetable matter. Springs are not always to be trusted, and shallow wells sometimes make trouble. A deeply driven well is best. No matter how the water is secured, it should be analyzed and be known to be safe.

The second is good drainage. Camp should be pitched on high ground which cannot be flooded in rainy weather. Sometimes high ground is not well drained. Unless care is taken in this matter and the tents are ditched, campers may have an experience similar to that of the writer. Years ago his camp was pitched on ground high above the river. The ground was flat with a slight hill back of it. One night there came a heavy rain, a sort of cloud-burst. A yell from one of the tents caused the director to jump from his cot. The ground was covered with water, and everything inside the tent that had been left on the ground

was afloat. This was true in all the tents, but worse in the kitchen tent where much of the food was spoiled. Most of the clothing was dripping wet. As it rained all the next day it was impossible to dry out. It was hard to raise the spirit of camp above the sodden atmosphere. The mistake was made in not ditching the tents and letting the water run around rather than through them. Of course, if there had been wooden floors, it could not have happened.

Third, if possible, camp should be near a body of clean water. It should be located back from the shore so as to insure privacy, and also to have the sleeping quarters away from the dampness of occasional night fogs. A small lake offers an ideal location, being usually safe for swimming and boating. A large part of the charm of the out-of-doors is experienced through being out on the water. A gently sloping shore reduces the danger of accidental drowning. A shore with deep holes and ledges is to be avoided. A large lake offers a temptation to get out too far from shore, and sudden squalls make dangerous boating. A river often has treacherous currents and cold springs. The weather is seldom so stormy on a small lake as to prevent either boating or swimming for any length of time. For satisfactory camping with boys and girls a body of good clean water is almost a necessity.

Fourth, it is desirable that a camp site be far enough away from the home town or city so that it is something of a real trip to go there. A journey on the train or boat adds much to the excitement and joy of going to camp. If it can be far enough distant to insure a change of cli-

mate, so much the better. Then, too, camp will not be overrun with relatives who enjoy a week-end outing of visiting camp. If too many visitors come, the whole discipline of camp is likely to be broken. One camp with which the director was associated was near a great city. A very happy relationship had been established with the farmers near by. They had come to view a camp with kindly interest instead of suspicion. They saw that property was not destroyed nor disturbed. Sunday, however, became a general visiting day. Because of the number of visitors, the opportunity of the day was lost as far as camp was concerned. It happened once that the director had to return to the city for a Sunday service. The Sunday visitors came near being the undoing of the director, in relationship with the farmers, except for quick action on his part in two instances. He had told the campers to stay out of neighboring corn fields. On this particular Sunday, among other visitors came a Sunday-school teacher of some of the boys who were in camp. She was a good woman, but unacquainted with the rules of camp. As she walked around with these boys, she suggested that they sample some of the corn in the adjoining field. Several ears were picked, and the corn was found to be very sweet. Upon returning to camp in the evening the director saw a nubbin of corn on the camp grounds. At breakfast the next day he inquired who had been in the corn fields and picked corn. Five volunteered that they had been with Miss ——— and that she had suggested that they get some. The director went to the farmer and told him what had happened. He was a very kindly man and was willing to pass the

TRAINING IN TEAM WORK

matter over for that time. He was informed, however, that that would never do; that the boys would be brought to him, and that he must ask them to pay and tell them why they must stay out of the fields. They went to the farmer in fear and trembling and apologized. The discipline might have fallen down if the director had not bolstered the farmer up, for he was more scared at the idea of making a speech to the boys than the boys were at going to him. He talked with them a bit and wound up by saying, "Come in and have a glass of buttermilk." The director thought he had failed. As the group went back to camp one of the boys said, "Gee, that was great of you to fix it up with the old man. You bet we don't do it again."

In the afternoon another farmer came to camp. He was quite angry because some boys had slid down his haystacks and pulled the top off. It had rained in the night and his hay was wet. The director found out which boys had done it. He led them to the farmer's house. There were twelve who had been encouraged to slide down by another visiting teacher. In the fewest words possible the boys told the farmer they wanted to square themselves with him for the damage they had caused. He set them to weeding onions. Each boy had to weed two long rows of onions, a half-day's work for inexperienced boys. Immediately those boys had every ailment known from lumbago to toothache. They started to pull weeds at eight o'clock under the supervision of the farmer. They finished at twelve, the tamest group of boys to be seen. He called them to wash their hands and gave each a glass of cold milk and piece of

cake. "Never again" was the solemn oath taken by the whole group as they filed into camp. "He's a decent fellow, though," was the general comment. *Camp is for campers, not for visitors.* The distance of the camp from home is not to be overlooked. Yet it must not be so far away that the expense of going back and forth is too great.

Fifth, camp should be far enough away from a town so that the group does not get the chance to sit in ice-cream parlors or motion-picture houses. Camp should be an entirely different world from the one in which they live the rest of the year. They should not have the chance to mix town and camp. They should miss some of the things of civilization and see that they can get along without them. A boy was much upset when he found that he could not have an ice-cream sundae, and said, "Why I have one every day." Toward the end of camp he admitted that he did not miss it so much. We need to be removed from the soft, easy, and mechanical life that is all too common to our city boys and girls.

Sixth, the camp grounds should be situated far enough from neighbors so as not to disturb those who are seeking the quiet of the out-of-doors. Campers will be boisterous in good fun at times and they should not have to keep quiet for others. It should not be possible for them to be squelched by neighbors whose nerves have been shattered by the noises of our crowded lives.

Seventh, the ground upon which the tents are pitched should not be covered with large trees which are likely to attract lightning or be blown down in a

storm. Small trees scattered about make a delightful breaking up of the formal straight lines which open spaces are likely to develop. So the tents in this camp have been placed in an irregular circle here and there among the trees, with winding paths from tent to tent and across the campus. They are near enough together so that campers are within call of each other, and yet far enough removed to insure freedom and privacy. Winding paths are always a delight because of their surprises, as the underbrush provides a shield for what is beyond the next turn. Then, too, brush and trees give the effect of a larger territory, to say nothing of the added beauty. Nor is it difficult to impress youth with the importance of protecting the trees when they are given a vision and appreciation of the beauty of it all.

The camp site naturally becomes more interesting as time goes on if the campers put some mark of effort upon it. It has then a distinction all its own. For instance, on this camp ground was a pond a little distance inland from the lake. The boys dug a canal connecting the pond with the lake and made a fine harbor for the rowboats. As this canal intercepted the path along the lake, it became necessary to build a bridge. The boys' camp built the heavy structural part, and later the girls' camp put down the floor and built the railings. This is one of the first places visited by old campers because they helped to build it.

All youngsters like to climb and be able to look away off. So the proposition to build a tower was received with enthusiasm. On the highest hill on the camp grounds they built a tower running high above the tree

tops. This, also, has become one of the most interesting landmarks and one which campers feel is theirs.

The camp grounds ought to be large enough to have the dining-room, or "mess hall" as we call it, and the kitchen at some little distance from the tents. The open play-spaces, like the ball diamond and tennis court, should be off by themselves. Near the kitchen, and yet removed from the tents, should be a place for a cabin for the cooks. A camp site thus arranged has a great influence in helping camp develop its own life and activity, as without disturbance different phases of its life can be carried on independent of each other. It does help to have space enough for all to live a life of freedom under the moral restraint which only the group-life imposes. It is desirable to have places where the group can have vespers or camp fire undisturbed, and with which no other activity is associated.

CHAPTER V

CAMP EQUIPMENT

How wholesome a tonic camp is in its contrast to the soft luxurious life of town and city! What a joy its program of activity offers to many a boy or girl whose life is very meager when out of school! For both these objects camp should be kept as primitive as possible, having, of course, that equipment which is essential for the health of all and the convenience of those who administer or do the steady work of camp. There should be a good, full kitchen equipment, healthy sleeping places, pure drinking water, and adequate sewerage disposal.

Almost any institution, or individual, can secure a permanent camp site if willing to make the effort and do some hard work. A small camping site with the possibilities of later additions is a wise thing and may be a good investment. The director started with a lot 50×75 feet. He had to sell the first lot because there was not room for expansion, and buy in another location. Now he has some 20 acres, which are adequate for all the purposes of a small camp. A permanent site makes possible a gradual development and expansion. A plan can be laid out for tents and buildings without destroying the beauty of the woods. Then, too, tent stakes may be left in the ground from year to year, saving much time and trouble in putting up the tents.

Starting then with a place, if possible on a body of

TENT FLOOR

water with pure drinking water and lots of it, the next thing is to secure tents. Anything will do for a start. The army 16×16-foot tent is most satisfactory, as it does not need a fly on account of its steep sides and is most easily put up. Most of the hip-roof tents do need flys to keep off rain after the first year or two. Of course, if the tent is out in the open, a fly takes off the glare of the sun and makes it cooler inside. The initial cost for a number of tents is considerable. Good tents are a wise investment, as they last a long time. But they must be well taken care of, carefully folded, and stored in a dry place through the winter.

Floors for the tents are made according to the size of the tents. A floor should be built upon heavy cedar posts set in the ground, or, better, upon cement posts. The stringers should be 2×6's two feet apart; and the floor made of unplaned inch lumber, not tongue and grooved, so that when the tents are down the water will not stand on the floor but will run through the cracks. The floors should be given a coat of tar paint as a protection from the weather, for it increases the life of the wood very much.

Straw on the tent floor serves very well to sleep upon until cots can be provided. After changing to spring cots with good cotton mattresses, it was discovered that the campers got more rest at night. In a short camp it is not easy for boys or girls who have been used to comfortable beds at home to adjust themselves quickly to sleeping on the floor. Iron cots with folding legs are easy to store and are durable.

Some adults do not enjoy tents as do the youngsters.

A CABIN

A good cabin for the counselors is one 16×16 feet with a 7-foot wall. The front half is boarded up part way and screened. Hinged shutters close it for the winter and are very convenient in case of storm. The bunks are in the two sides at the rear, one above the other on either side, leaving the center of the floor and the front of the cabin clear. During the winter the shutters are fastened by putting a quarter-inch bolt through the shutter and one of the upright 2×4's with the nut screwed on the inside.

There must be a camp kitchen. It should be near or attached to the dining-room. It needs to be large enough to make the work of cooking for the group as easy as possible. It must have a large range. Our camp has two, giving plenty of top space and enough oven room. The shelf room should accommodate all the dishes and give plenty of room for supplies. A big box for the bread and a place for all the pots and kettles are required. If ants ever get into the bread box a little ground cloves and cinnamon mixed together and sprinkled inside will cause them to disappear and give no further trouble.

The dining-room and kitchen are best in one building. Ours is 48×16 feet. The dining room uses the front 36 feet. The kitchen is 12×10 feet. On the other side of the kitchen is a most important space, 12×6 feet for washing dishes. It makes a good place for serving from the kitchen, as a serving-shelf runs the 12-foot length. This can be closed off from the kitchen by a shutter hinged at the top. There is a sink at one end of this space, so that it is not necessary for the campers to

MESS HALL

go into the kitchen either when washing dishes or waiting on tables.

There is a deep sink in the kitchen for washing pots and kettles. The kitchen proved too small. An addition was built, containing the second stove and ice box; also a screened-in porch was built, with extra shelf room for storing canned goods.

The tables for the dining-room are made of matched boards painted white, thus doing away with the necessity of tablecloths. The table tops are placed on wooden horses, so that the dining-room floor can be cleared if desired, and the room used for other purposes. The benches are made of 2-inch planks. If the dining-room had to be built again, it should be a few feet wider and should have small tables which could be hinged and swung up against the wall when a free floor was needed.

One of the finest pieces of equipment to have when it rains is an Assembly Cabin. A short rainy spell is no worry; but if it rains for a day or two and there is no dry clothing, the situation becomes serious. Before this Assembly Cabin was built the Mess Hall was used for gatherings, but the continual noise was hard on the nerves of the cooks. So this large cabin with a fireplace in it was built on the campus where the tents are located. Here clothing can be dried, letters written, handwork done, group meetings held, and camp-fire programs carried on around the fireplace if it rains. The building is open on three sides and screened, with shutters hinged so that any part or all of the building can be closed. The 2×4's on the sides can be decorated with specimens of the different trees. These tree specimens are cut at

ASSEMBLY CABIN

the top at a 45° angle, then split down a short distance to show the grain of the wood, with the bark remaining on the rest of the piece. The various kinds of rope knots can be hung below the specimens of wood.

The equipment in this cabin is very simple. A table, benches around the sides, and a first aid cabinet hanging on the wall are all that is necessary.

A well-filled icehouse is essential to the proper care of food. Ice-cream can be made very cheaply, if one has ice. For the breaking of the ice for ice-cream, a box made of 2×6's about 2×3 feet and 6 inches deep is most convenient. A section of the trunk of a tree about 8 inches in diameter is fitted with a handle in one end and with this the ice is broken. Salt is mixed with the ice while it is in the box. A cement block is very convenient to set the freezers on. Hooks put in the block make it possible to clamp the freezers down so that they can be turned more easily.

While most of the campers will have flashlights, yet barn lanterns are a good thing to have hanging out doors in the middle of the campus and at the toilets. Occasionally they are used as footlights for a play.

Scales on which the campers can be weighed is a part of the equipment.

No camp is complete without boats and canoes. They are safe if the campers are taught how to handle them rightly. Besides the small canoes, the large war canoe is a great asset. Five hundred dollars invested in two canoes that carry eighteen paddlers apiece is money well spent. The whole camp can then go together on trips. The war canoe is steady and safe in any kind of

FOR MAKING ICE CREAM

favorable weather. At least two-thirds of the paddles should be not over 5 feet in length. The proper length of a paddle is the height of the person using it.

For errands, an out-board motor boat built for the purpose is a great convenience. It saves a lot of hard work for those who would otherwise have to row.

A few tools, such as a saw, hammer, hatchet, brace and bits, a plane and an out-of-door work-bench are almost necessary.

A diving-raft can easily be made by using four oil barrels. They must be tightly plugged so that no water can get into them. A framework should be built for the floor so that the barrels will fit underneath it. Place the barrels in a double row end to end on their sides. The frame must not go quite half way down the sides of the barrels. A wire around each barrel fastened to the frame will hold it in place. By removing the wire the barrels can be taken off and the whole easily stored for the winter. A coat of tar paint will keep the floor from warping and will protect the barrels.

Equipment gradually assembled over a period of years, at not too great a cost, makes possible a smoothly running camp by simplifying the details of cooking, occupations, sleeping, and transportation.

CHAPTER VI

THE ORGANIZATION OF CAMP

Good organization makes for a smoothly running camp. It takes time and thought on the part of the leader to have everything ready before the opening of the camp. Organization of camp should begin as soon as possible after the group arrives on the ground. With the tents set up and the beds in place, there is no worry about rain; with the kitchen in shape, supplies on hand and the cooks on the job, the entire attention of the director can be given to the campers themselves. The time is all too short for any adequate program to use up a part of a day putting up tents.

In our camp the campers arrive before breakfast. The counselors meet with the director as soon as the greetings are over and decide who are the natural tent-leaders. These are announced at the breakfast table, and a meeting called of the director, counselors, and the tent-leaders to choose the tent mates. The tent-leaders get their groups together after choosing their tents and begin the arranging and making of their beds. The best number in a tent is four. That gives each tent-leader three to look after. These tent-leaders have, as a rule, been in camp before and know how to put tents in order, make beds, and instruct the others in arranging their mosquito netting.

When it is time for the discussion period, the whole

camp comes together for a discussion of the "Art of Living Together," for this is exactly what the group is going to try to do during eighteen days. There are things to know about in advance, things to strive for, things to avoid, things that must be accomplished; and it is necessary to learn what the real meaning of camp is.

At the free-time period the tent-leaders are called together for instruction in the following matters: care of the tents, how to loosen and tighten the ropes, how to roll up the tent sides; where to find such things as brooms, rope, and string; the necessity of being careful in the use of matches, on account of the danger of forest fire; the meaning of tent night around the camp fire, and what is expected of the tents in the way of program; the importance of little things, such as letting nothing touch the roof of the tent during a rain and never sticking pins into the tent wall; the wisdom of seeing that rips in mattreses are promptly sewed; the value of the rest period; the necessity of reporting any tent mates who do not feel well; and the desirability of making suggestions for the good of camp. In this most natural manner the program of camp is started on the very first day.

Groups for dish gangs, kitchen-helpers, table-setters, and waiters are arranged by some of the campers who have been appointed for that purpose in consultation with a counselor. The counselors are allotted their duties. One is given charge of the canoes and boats; another superintends the swimming; another keeps the camp log or record book; and one is appointed as "banker," to keep a record of money deposits, watches,

BEDS MADE

rings, and pins which the campers usually want someone to take care of. These deposits are made on the first day and lessen the likelihood of loss very materially. An iron safe is provided in which these valuables can be kept.

So the whole of camp is organized to take care of the work and responsibilities. It is desirable to have the campers in many different combinations so that each may come in contact with every other member of camp as much as possible. These many contacts mean that the influence of several personalities is brought to bear upon each member of camp, thus lessening the possibility of pairing off and devoting too much time to one individual.

The opportunity for further acquaintanceship comes at meal time. At the first meal each sits wherever he can find a place, but after that he draws for places several times during the camp period.

Spontaneous organizations develop and are very valuable. One table challenges the other to a ball game or some game in the woods. Tournaments are arranged for quoits, tennis, swimming, ax-throwing, etc. The definite responsibilities in work and play are distributed in such a manner that camp feels it is responsible for its own activities and thus becomes a smoothly running institution the first day.

Each tent has a counselor or adviser. The counselors, however, do not sleep in the tents with the campers, but have a cabin to themselves. This places the responsibility for the tent on the tent-leader, which would not be the case if there were an adult in the same tent.

A "lost-and-found" place is established. A surprisingly large number of things are left around or lost. It is easy for the one in charge of this to impress the importance of being careful about one's things if he requires something to be done in order to redeem the article. Sometimes in the boys' camp a boy has been required to get down on his knees and beg the pardon of the article which he has been so careless as to lose. Sometimes, in order to redeem his article, he is required to make a gift to some fresh-air camp conducted for those less fortunate, and occasionally an auction may be held at the end of the camp period and the owners forced to buy their lost articles. An effort is often made to locate the owner of a found article, but no reward is ever given to the finder.

Camp is the best helper of youth when it continually calls forth independent action, gives responsibility to all, and insists on the use of those qualities of leadership which youth possesses. The organization should be such that the different groups will have good helpful supervision but at the same time will have plenty of opportunity for the initiative of every member of the group. When the group feels that it has freedom to initiate, and to work out its own ideas, it does its work promptly and well. There is an incentive to do the work better and with increasing promptness.

By careful thought in advance, camp may start off happily, with no friction or misunderstanding. None are quicker than youth to scent carefully made plans.

CHAPTER VII

A DAY'S PROGRAM

It's a great thing to spend a day in such a way that when evening comes it brings the verdict, "It has been a worth-while day." Only careful planning can make the camp program stick to its purpose and each day see some contribution to that end. For there must be a program, elastic enough to change with the developing life of camp, which shall make leaders and campers, alike, feel that camp is most worth while.

The day should be started on time, with short setting-up exercises. The discipline of getting up quickly and getting into line is not only good in itself, but impresses upon the mind that things are starting in orderly fashion and that camp knows what it is about. The dip in the water, which immediately follows getting up, brings all to the breakfast table with enthusiasm, thus giving a zest to the day's start.

At the close of the meal, while everyone is at the table, an inspiring, responsive service, with the atmosphere of the out-of-door life, gives food for the mind and life to the spirit. The beauty and inspiration of the services contained in the book, *Services for the Open*, by Matoon and Bragdon, are a happy combination of some of the best things in literature that inspire the spirit life. Many of the selections attract such attention that they are memorized by the boys and girls and are recited about the camp fire.

After breakfast an hour is given to the general work of camp-housekeeping. The "dish gang" washes the dishes, the "kitchen gang" prepares vegetables, while the others put the tents in order and clean up the campus. There is no confusion about this work, as each knows what he or she has to do and sets about doing it. If any finish their work before the hour is up, the remaining time is theirs to do with as they desire.

Mental activity is as necessary as physical activity. So, when all are most alert, an hour is given to a conference-discussion period. The leaders are prepared to direct the groups in serious, hard thinking along definite lines. Every opportunity is given for discussion and questions. No question is too simple to be ignored. Nor is the questioner embarrassed by being made to feel that he is exposing his ignorance before the group. It is most unfortunate ever to ridicule effort. It may be the best the youth can do today but it will not be his best tomorrow. It is easy to break the youth's spirit by refusing to comprehend what he has attempted to do or to state. Necessarily, the leader goes to a discussion period with careful preparation, in order that, as nearly as possible, all the facts may be presented, for he is seeking to set each one to thinking, that each may reach his own conclusion. At this period, questions are sometimes asked which appear to have no thought back of them, or are asked out of self-conceit. A wise leader can always talk with such questioners afterward, and show how a little thought on their part would enable them to answer their own questions. Of course the group, in which freedom of discussion has been developed, is capa-

ble of "squelching" any member who tries to "show off" or who attempts to expose his superficial knowledge. This discipline of the group is most beneficial, for the one who really knows is held in honor.

Any subject that really pertains to life should be welcome. The director never yet saw a group that did not have a thirst for knowledge of life. And this is intensified by the freedom of out-of-doors. Close association with nature helps to make one feel the necessity of dependence, both upon one's self and upon the forces outside one's self. The wild woods, the lake, the expanse of sky, help one to give expression to one's thoughts and make a fitting atmosphere in which to have new windows of thought and vision opened. Under such conditions it is easy to lead youth deep into the problems of life and the consideration of the philosophy of life, whereby help is given in the formation of ideals and standards of living. It is only fair to treat each member of camp as an individual who is capable of doing his own thinking, as one who has a sense of honor and a real desire to live right. His opinions are worth hearing. They are to be, if necessary, modified by the group. If sufficiently significant, they may be acted on.

The different subjects given below have aroused great interest among both boys and girls in camp and have started worth-while discussions which have been the means of opening new windows in the souls and minds of those who were participating in the group.

A simple course in heredity, using as a guide *The Third and Fourth Generation* by Downing and *The Family Tree* by Wiggam, offers the boys and girls opportuni-

READY FOR DISCUSSION PERIOD

ties to ask questions relating to themselves and to the establishment of homes before they begin to select life-partners. The interest in this course was very great.

A course in evolution, using the little book *I Believe in God and Evolution* by Dr. Keene, which presents only one side of the case, opens up a very large field for youthful discussion, bringing about a conviction that we live in a world where each has the possibility of moral progress.

Such books as Dr. Cabot's *What Men Live By* and Harry Emerson Fosdick's *Twelve Tests of Character* are exactly what are desired to open windows of outlook, which is all one really has time to do in a short camp.

With the older ones who are thinking about leadership, Henry Tralle's book *The Psychology of Leadership* is very stimulating in centering the attention upon some of the things which are necessary to awaken and achieve true leadership.

An interest can quickly be aroused in the region where one is camping, and will work in admirably for discussion at the conference period. When the director took a group of boys to the Sierra Mountains, he required them to read some of John Muir's books before they started on the trip. A book like *The Naturalist in the Great Lakes Region* by Downing is excellent for those who camp in that part of the country. Something can be found for almost every place where one camps, and can be used to advantage. One girl was whole-heartedly applauded by her mates as she reported for her group on what they had discovered on one of their Sunday-morning expeditions. She showed speci-

DISCUSSION GROUP

men after specimen of flowering plants and of insects, giving the names and a few words about each one.

Often there are those in the vicinity who are experts in certain fields of knowledge and who can easily be persuaded to take one of the discussion periods, as has a certain university professor who thrilled camp with his talk on "Clouds, Storms and Lightning," and again with a talk on "Astral Physics." The surroundings are far and away more interesting if one has a bit of help from someone who has made a study of the place.

Such subjects have been discussed as, "Time," "Hobbies," "First Aid," "Knot-Tying," "Personal Habits," "Customs and Conventions" (approached from the historical point of view), "Signalling," "Life-Saving," "Camp Craft," "Nature Study" (involving observations of birds, plants, small animals and their habits), "Letter-Writing" (an exceedingly good book for suggestions is Clark's *How To Write a Letter*), "The Marks of a Cultured Woman," "The Relationship of Boys and Girls" (indicating some of the things that girls admire in boys and boys admire in girls), "Choices" (in books, friends, and dress), "Tools and Their Care," "The Making of Kites," "Parties," etc.

Some of these subjects necessarily take only one period, others might extend over eight, ten, twelve, or even eighteen days.

It is always expected that each counselor in camp will take at least one discussion period, while the older leaders give the longer courses. All are required to remember that these are primarily discussion periods, and, as such, should cultivate the greatest possible free-

DINNER

dom of expression on the part of the members of the group. This method provides opportunity for small groups to continue the discussion at times when there is freedom for quiet companionship, and also gives the individual the opportunity at other times to pursue with the leader any particular phase of the subject which has special interest for him.

The group should be led to feel that everything which does not bear on the particular subject under discussion should be reserved for another time. The mind of the group must be kept on the thing in hand until it is finished. Youth admires the leader who keeps to the thing in hand until it is completed. In addition, he is demonstrating his power as a leader.

The next item in the day's program is that of a construction-work period. This is again an argument for the value of a permanent camping site. Our camp has so many things to be done in the way of improvements and upkeep that there is always plenty of work on hand. The different kinds of work projects which we have had will be discussed under the heading of work. Here, let it be said, that a period of hard, constructive work, with the necessary drudgery about it, is as important as any other part of camp life. It develops co-operative effort; it is a quick indication of whether or not a youngster is lazy or inclined to "ditch" the thing which does not particularly appeal to him; but it is important that the work be of such a nature that when a group is finished with a task they can see the results of their efforts. There should be, if possible, a free period of half an hour before the dinner hour, that they may not come to the

BALL GAME

table too tired from their effort, or in clothing that is soaked with perspiration.

Dinner is at noon. It is the main meal of the day. After the noon meal it is easy to have a rest period of about an hour. Both boys and girls seem to rest better at night if, most of the time, the heavy meal is in the middle of the day. If there is an all-day hike or river trip, and the lunch is carried along, the evening meal must be the important meal.

After the rest period, the remainder of the afternoon is given up to a game, or to an expedition including the whole camp. Swimming follows in the latter part of the afternoon, leaving about an hour for free time until supper. It is best for the health of the whole group if swimming is limited to the dip in the morning and one real swim in the afternoon. Being too much in the water takes a great deal of one's strength. Regular time for swimming also makes it very much safer, making possible the careful observation which is necessary while boys and girls are in the water.

After supper there is an hour of daylight which may be used in several ways, such as playing ball games, tennis, quoits, hatchet-throwing, or going out in canoes or boats, while the dish-washers complete their task and the tents prepare for their stunt.

Camp fire is easily prepared if a place has been made in the work period for the hauling of brush and dead logs. The camp fire is lighted at sundown, different groups being given this task on different days. Camp fire, which will be discussed later, is one of the very important features of the day. With song and entertain-

DEVELOPING LEADERS

ment and an interpretation of the meaning of the events of the day, a story, and something that appeals to the spirit life, campers go off to bed ready for a night of rest.

The following is the day's schedule with the time given:

DAY'S SCHEDULE

7:00.	Rising	12:00.	Dinner
7:05.	Setting-up exercises	1:00.	Rest
7:10.	Dip in the lake	2:00.	Games
7:30.	Breakfast	4:00.	Swimming
8:00.	General housework of camp	5:00.	Free time
		6:00.	Supper
9:00.	Conference period	7:00.	Free time
10:00.	Construction work	8:00.	Camp fire
11:30.	Free time	9:00.	To bed

A program like this gives point and morale or standard to camp. It is very important in a character and leadership camp. Such a program is positive enough to make the campers feel that something is being accomplished. It is at the same time flexible enough to be changed almost immediately should developments require. It acts as a discipline and at the same time gives freedom. Then, too, such a program makes free time very much appreciated and planned for.

The variety in each day does much to develop physical, mental, and spiritual health. It must be remembered that there are many things in the camp program which are not in the day's schedule. Everyone who comes to camp is weighed on the day of arrival, in the middle of the camp period, and at the end of camp. If there are underweights in camp they should be known.

They should not remain in the water too long and should be careful about entering activities that are too strenuous. They should be told how to make use of the rest periods and encouraged to eat the proper foods and perhaps have milk between meals. The best incentive to help campers help themselves in this matter is by cutting down their swimming time from ten to fifteen minutes. They become interested enough to go to the scales themselves, and it is a happy day when they can announce that they can stay in the water as long as the "rest of them." This emphasis in camp on underweight or overweight leads a youth to pride in his proper physical condition.

Other items not appearing in this program are the overnight hikes; the all-day trips; holiday celebrations, such as the Fourth of July; and athletic and aquatic contests.

CHAPTER VIII

INITIATION

It is the joy of the old campers to initiate the new campers. Initiation day has become a tradition and a very wholesome thing, helping to impress the fact that one must make an effort to be a good sport even under adverse conditions. The second day of camp is the day when this great event takes place; great to the old campers, because of their anticipation of pleasure at the other's expense; great to the new campers, because, having heard about it, they have a very real desire to experience it, and to have the approval of camp, as being a "good sport."

At the first camp fire a proclamation is read by the old campers to the new. This is different each year. The following was used recently in the girls' camp:

Hear Ye, Hear Ye,

Ye low-down Wafflehounds!

At the present time you are nothing but insects, and tomorrow you will try your wings.

Know Ye

That on the morrow ye shall address every old camper with due respect, and in this manner:

"I am the first mate of the good ship Nevada standing on the lee side of the Captain, awaiting orders. I am at your service, worthy sirs. Command me, this insect."

Also, know ye, that on the morrow, ye shall dress in the manner immemorial. That, as Topsy, ye shall braid your

hair in the most minute fashion in ten pigtails, tied with string, only. Ye shall wear unmated shoes and stockings.

Ye inferior insects also are commanded to combine in groups of three and compose one camp song (to be sung and only accepted or rejected by us).

Ye low-down Wafflehounds not obeying these, our orders, shall pay the penalty—

Penalty of Blueberries.

(Signed)

THE OLD CAMPERS

Our Camp Fires tomorrow evening will be entertained by these insects.

This is read in solemn and important voice. The conditions always vary. Sometimes the new campers must carry a raw egg in their pockets half a day and return it in the condition in which it was handed to them, or accept the penalty. They must wear their clothes wrong side out, hind side front; must eat only with a knife or the handle of a spoon. They must do what the older campers ask in the form of errands, such as going to certain individuals and asking for a four-foot yardstick, a board stretcher, a compass that points south, a hundred feet of jelly rope, etc. Oftentimes they go from one place to another asking, "What time was it an hour ago?" The new camper is the target of such wholesome jokes until he begins to wake up.

At meal times, each one is called on to give a stunt an interpretive dance, a song; to answer some question or to give an address upon some selected subject.

In the evening they are taken for a walk, blindfolded, made to ride an imaginary goat; or are placed

upon a raft, without oars, and are told to paddle home with their hands.

At the camp fire the new campers put on the evening's entertainment, the old campers responding with their songs. The camp director then explains the meaning of the day and how it has been made hard for the purpose of testing whether they were good sports or not; and explains that if they are thought well enough of by camp, their names will be called, they will be conducted to the edge of the camp fire, and their nickname burned in the fire. If there are any whose names are not called, it will be proof that they are not considered worthy to become members of the camp-fire circle, and they will, then, quietly get their belongings together and depart for home.

Then, solemnly, each girl, or boy, is conducted to the fire. The camp nickname which has been assigned to her, or to him, is written on a piece of paper by the old campers and placed on a stick, is lighted in the fire and tossed upward, as the director says, "Your name, as released by this fire, shall be (for example) 'Koda' (Indian name given writer's wife). By this name you will be known in this camp-fire circle." Two old campers then conduct the new member to a seat in the circle.

A talk by the director follows, on the meaning of friendship, and how we can never be our best alone. A prayer is given and "taps" is sung; and the whole of camp, a united group, is off to bed, ready to live, work, play, and think together—all "old" campers.

CHAPTER IX

WORK

When old campers return to visit, one of the first things looked for is something they helped to construct. The fact that the result of their own effort is visible in something that endures is a great joy. Work is so valuable in a camp program that this particular camp which is under discussion here could not run without it. It gives zest to life, makes play more enjoyable, and helps one to an appreciation of what it means to be healthfully tired in the accomplishment of something worth while. Work is a great test of the ability of youth to adapt themselves to a situation which may not be the thing that they might have chosen for that particular period, had the choice been left to them. The fact is, most of them would have wasted the time doing nothing in particular.

The work period should be assumed as a regular part of the camp program, just as dinner is a regular part of the day's program. This is important. There is, then, no difficulty in getting all to co-operate in the plan, and indeed it is very often initiated by themselves. Not only does it make possible worth-while pieces of work, but it develops still further camp unity. Years ago some boys asked, "Why can't we drive a well and save carrying water so far?" A kindly neighbor had allowed them to carry water from his well. Some boys were ap-

pointed to investigate what was needed and others to decide where the well should be. A water point, pipe, pump, sledge-hammer and pipe cap with materials for a scaffolding were secured. A hole was dug and the driving of the pipe began. Everyone was anxious to have his turn with the sledge. Force was all they thought was needed. After a time things did not seem to be going right. So the pipe was pulled up, and it was discovered that the point had been lost. They dug for it but could not get it. Another point was secured, and again they began driving it down, more careful this time in striking lighter blows. Finally they announced that there was 9 feet of water in the pipe. The pump was attached but no water would come up. The only thing to do was to pull up the pipe again. It was discovered that they had gone many feet below the water stratum, as the point and several feet of pipe were filled with sand and clay. Again they put the pipe down, but with great care, and they succeeded in getting a fine well which still supplies clear, cold water. It was their suggestion, a necessity, and finally the object of their pride.

Sometimes they cannot accomplish what they start out to do. After the Mess Hall was built the boys tried to drive a well near it. They struck bowlders, and we had to get well-diggers to finish the job. It was a good lesson in the fact that expert experience is as necessary as eager willingness.

Much of the work should be of such a nature that the results of the work show up large. When the brush was cleared from the present camp site, the job became

DRIVING THE WELL

drudgery because hardly any results could be seen. They got mighty tired of it.

The spirit of the leader has a lot to do in influencing the workers. If his attitude is "Come on, let's do this," the chances are that everybody will follow with good spirit. It makes little difference whether the work is difficult or easy, boys or girls will work with enthusiasm while the perspiration streams down their faces if their leader is working at the same thing. But if the leader says, "Go and do that," the majority will not be interested in working upon a project for a very long time alone.

A young counselor who had a group of boys in charge for a certain piece of work came to be disliked because of his attitude. When the director of camp left the group in charge of this counselor he quit working, himself, and just bossed. The boys either "ditched" him or loafed on the job. He said they were lazy, which was not true at all, as no group worked harder when they had a leader who worked *with* them. One time a fire-break had to be cut as a protection against a threatening fire. It had to be done quickly. Everybody wanted to swing an ax. So the work was divided into sections, and a particular group assigned to each section, with a change of work between cutting down trees and dragging brush. Blisters developed from swinging axes, and backs became tired hauling brush; but nobody thought of quitting, because a contest was on to see who could get their section cleared best and most quickly; even the leader was taking his own section. It was royal fun and each felt himself a victor when the fire was headed off.

The work periods should not be too long. Youth cannot stand the strain of working for very long periods. The organization of work can be such as to prevent this. Once in a while an emergency will arise where it is necessary to work for a long period, but adequate rest quickly restores youth to their former "pep."

A serious fire developed across the lake threatening many cottages. They sent an emergency call to camp for help. We had just finished our Sunday dinner. The situation was presented to the boys, who instantly volunteered to help and were off in boats to the rescue with no loss of time. A heavy wind was blowing the fire toward the cottages. The men had been fighting all the morning and were worn out. The fire was creeping up the side of the last ridge. The only thing to do was to hold the ridge if it could be done. The thirty boys were placed 100 feet apart and instructed to hold their 100 feet and under no conditions to let the fire pass. Armed with axes and shovels, and with wet towels over their noses and mouths, they took their places. Five were assigned to carry water from the lake in case anyone was hard pressed, and also to give emergency help. The smoke was so dense that no one could see another. The director walked the line continuously to help and see that no one got trapped, while some women carried drinking water. The water-carriers were to change positions with those on the fire line to let the boys get a breath of fresh air down by the lake, as they in turn became carriers. From two till six, until the wind went down, those boys held to their places. Not one asked to be relieved; they all stood against the awful smoke and

terrible heat, working as hard as they could. After they had been called off, they stretched out on the bank "all in," but the fire was checked. A man, whose cottage had been threatened, said to one of the boys, "Weren't you afraid the fire would cut you off?" and got the reply, "Oh, Chief would have gotten us out," showing the confidence some of the boys come to have in their leader. Some were too tired to eat, and went to bed as soon as they reached camp, as did the leader. But the next day everybody was all right and exultant that they had saved their neighbors' cottages. They were more proud of that afternoon's work than of anything they did in camp; and they had reason to be, for they showed they had nerve and that there was not a quitter in the group.

Boys like to complete a job even if they are not enthusiastic about it at the time. A leader should manage this, and carry through. There was an inland pond on the camp grounds that would make a good harbor for the rowboats if it could be connected with the lake. It was decided to dig a canal. Each group was given a section to excavate. The canal took on the proportions of the Panama Canal to the boys' minds. It was great fun until a large pine stump was discovered right in the middle of the channel. The boys cut away on that stump for two or three days, and then all gave up except two. "That stump has got to come out," said one of the boys. "If we stick at it long enough we'll get it out." So back to work he and the leader went. The glow on his face after it had been removed showed the reward that was his, even before his words, "Gee, it's great to do something the others said couldn't be done."

BRIDGE-BUILDING

Sometimes one piece of work suggests another. Upon completion of the canal—yes, before it was finished—someone suggested that a bridge be built over it. Competitive plans were submitted for design. Heavy timbers were cut and dragged in. But the boys' camp was over before more than the trestle work had been completed. Then followed the girls' camp. Immediately the unfinished bridge was a challenge—they finished it! To all those who had to do with that bridge it was the most interesting bridge they had ever looked upon.

A camp should undertake a piece of public service if possible. Such an opportunity presented itself when a friend offered to furnish the lumber if someone would build a pier at the sand dunes four miles down the lake. The boys eagerly accepted the opportunity to render a piece of service for the whole community living around the lake, and built the pier.

If possible, boys, and girls too, need to have the experience of working at something that is big and important and that calls for tests of strength and nerve and skill. Such an experience was gained in one camp through the construction of a tower 50 feet high, the base of which was 12 feet square. The heavy 8×8-inch timbers were carried to the top of a high hill. These were set in concrete, which was mixed by the boys. When the holes were dug for the posts, a shovel full of cement was thrown into the hole, the post placed in position, and the hole filled with cement. This held the posts securely in the ground and kept them from rotting. They thought they had done a very big piece of work

TOWER

when the first timbers were put into position, but they did not appreciate how much of a job it was to build a tower until the next four 8×8's had to be pulled up and set up on top of the four already up. This was a test of nerve and skill, for these had to be held in position until they could be fastened to the others and cross braces nailed onto secure them. Working on platforms 30 and 50 feet up in the air, with no railings about them, made the boys cautious. They refused to trust certain of their number on the platforms, saying they would not take a chance with them because they fooled too much. But everyone had a hand in some part of the work of that tower and felt a real pride when it was completed. It stood high above the tree tops; and from its top a view of all the country round about could be had, and fires in the forest could easily be spotted. The boys were very ready to climb with a visitor and explain every detail of the making of the tower. They discovered it was a wonderful place from which to watch the sunset or sunrise, or to see the whole of the star-spangled sky. And many a group has had the privilege of sleeping on the tower. The effort of dragging bedding up to the top was well repaid by the experience of sleeping under the sky.

There are kinds of work that help to steady boys who have the habit of fooling. Our tower was to have a coat of tar to protect the wood. It was an awkward piece of work and was assigned to three boys. They saw in it a bit of a lark. In playful mood they stripped themselves to the waists, getting daubs of tar on their backs and chests, arms and faces, and even in their hair, saying, "Oh it will come off with kerosene." They

DRAGGING THE FLAG POLE INTO CAMP

found it took liberal doses of kerosene which they were slow to wash off. The result was that their skin was burned and became a severe reminder of how foolish they had been. When they had the same job a year or two later, very little tar was allowed to get on their bodies.

Another piece of work which proved of interest was the surveying of the paths, roads, and logging trails; discovering their connections; and mapping the whole country. Groups would go out along different trails, taking with them paper, pencils, and compasses. One of the number learned to pace accurately, so that the distances were kept between the turns; while one took the points of the compass. At the end of the period, each group would come in with a little section of a map. These sections were then put together and the whole thing replatted on a large sheet of paper. Someone suggested that signs ought to be put up marking the different trails so that the danger of being lost would be materially lessened, and this was done.

It is important to have some small tools in camp and to see that pains be taken to teach youngsters to be skilful in their use. Sometimes they may want to make rustic furniture or kites. A good book on kite-making, such as *Kitecraft* by Miller, offers suggestions of design. One should have on hand some kite paper, string, and sticks. One year every member of camp was required to make a birdhouse.

Sometimes there are those who would rather work on a paddle or a totem pole. Others desire a flag pole, and go out into the woods and select a standing jack-pine which they cut down and haul into camp. It is

barked, smoothed off, and painted; and a galvanized pulley and a halyard attached. Impressive ceremonies are developed with the raising of the flag pole, from which is to fly the national emblem.

These opportunities for constructive work oftentimes awaken an interest in useful things which may continue through life. These things are far more fascinating than hauling brush or clearing ground, though such things sometimes have to be done. The work should be varied as much as possible. Whatever the work is, the leader should organize it carefully, go into it whole-heartedly, and have it develop rapidly. At the end of camp one boy said, "I never did a bit of work with my hands before. While I was hot and sweaty and my hands were sore, I just hated it, but now I have discovered that it is the finest thing that camp has taught me." Real work develops appreciation of what one may accomplish, a keener delight in play, and a glorious appetite, putting the sparkle into life as nothing else can.

CHAPTER X

SLEEP, REST, AND FOOD

The life of the race is dependent upon food and sleep. These must be emphasized in camp, as they are the foundation upon which good spirit is developed. Spiritual things lose their force if youth is overtired or hungry. Weariness will spoil a discussion period and drive away initiative. Nine to ten hours of sound sleep in the open will help supply energy for all the camp program, if adhered to through regular hours. Nine o'clock should be bedtime. It is far better to go to bed early; and, if so much sleep is not needed, to get up an hour earlier in the morning. No time is so delightful in all the day as the early morning hours. Animal and bird life are abroad enjoying the freshness of the earth at the peep of the sun. Youth can come to appreciate the necessity of going to bed early if they understand the glory of the early morning hours. Of course the large group is a stimulus to extra energy and wakefulness. The fatigue gained by wholesome living out of doors with enough work and play finds relief in restful sound sleep.

"Taps," or the call "silence in camp," should sound soon after all have gone to the tents so that all will quickly prepare for bed without waste of time.

Early rising keeps the program of the day from being too hurried and yet gives time enough for doing what ought to be done. If there are those who wish to arise

earlier and go fishing, play tennis, or observe birds, they should not disturb the others who wish to sleep till first call.

There is need of rest in the middle of the day. An hour's rest after the noon meal should be arranged for actual physical rest. Some will think they cannot sleep, but often they fall asleep if they are alone and all is quiet about them. Absolute idleness is a mistake and will develop boisterous activity or mischief. Writing letters and reading should be encouraged, and sometimes a counselor should take a group and read to it.

The resting should be done outside the tents if the weather is good, with the individuals or groups scattered far enough apart so that no one disturbs another. Each one should at times rest alone by himself with his own thoughts and dreams in the deep woods, by the lake shore, or lazily drifting in a boat before the wind. Each to the mood and need within the ideal of rest is a good guiding principle.

Camp should sleep out at least one night, at a distance from home. Lean-tos can be built by some, while others will desire to sleep out under the clear sky. In many instances the actual sleeping period will be short, but the experience of being out in the open, away from camp, is one never to be forgotten when darkness is pushed down upon the earth and the stars take on new meanings. Oftimes an appreciation of a comfortable bed is to be gained only in this way. Some girls remarked after an overnight hike "that they had never before realized the value of having a good bed in a sheltered place." There is very little danger in sleeping out,

BUILDING A FIRE

for if there should be anyone prowling around in the woods at night, it would be very much harder for him to find them in sleeping bags or rolled up in blankets, than it would be if they were sleeping in white tents.

Good food and plenty of it in proper variety—this is one of the great rules, never to be forgotten. A camp cannot afford to skimp on food. There are three high spots in the day for healthy campers: breakfast, dinner, and supper. These meals cannot be omitted. They must be planned for. They are important to the health, happiness, and success of a camp. It is therefore necessary to have a good cook and a helper. A good cook is one who knows how to cook in large amounts and who also understands what a balanced ration is. A good cook is a wholesome person, clean, and friendly in attitude toward youngsters; one who is quick to know the food which the campers like, noting what they leave on their plates, and who will guide the menus accordingly.

The food must be good to start with; so whoever does the buying must get the best things, keeping away, as far as possible from canned goods; and then he must see to it that it is well cooked. A reasonable variety is very essential. Living out of doors naturally develops increased appetites. All the fresh fruits and vegetables and milk that are necessary should be secured if possible. Some kind of meat once a day is enough. Syrup should be on the table frequently. Rhubarb mixed with strawberries, lemon, raspberries, or apples is a great dish for an appetizer at noon. The following are some examples of menus used in camp:

Monday

BREAKFAST

prunes
cream of wheat
bacon and eggs
bread
cocoa, coffee

DINNER

tomato soup
pot roast of beef
boiled potatoes
escalloped corn
tapioca pudding

SUPPER

escalloped salmon
fried bread (corn)
stewed apricots
chocolate cake
cocoa

Tuesday

BREAKFAST

prunes
toasted corn flakes
eggs
hot biscuits
cocoa, coffee

DINNER

vegetable soup
roast beef
boiled potatoes
spinach and boiled egg
strawberry shortcake

Supper

fried potatoes
corn fritters
stewed cherries
oatmeal macaroons
cocoa

Wednesday

Breakfast

apple sauce
oatmeal
creamed dried beef on toast
cocoa, coffee

Dinner

cream of pea soup
baked hash
stewed tomatoes
ice-cream
cake

Supper

vegetable soup
macaroni and cheese
white cake
fresh cherries
cocoa

Thursday

Breakfast

rhubarb
cream of wheat
ham and eggs
biscuits
cocoa, coffee

DINNER

pork sausage
mashed potatoes
escalloped tomatoes
apricot delights

SUPPER

Lima beans
tomato soup
frozen pudding
cookies
cocoa

Friday

BREAKFAST

shredded wheat biscuits
red raspberries
fried eggs
buttered toast
cocoa, coffee

DINNER

boiled ham
creamed potatoes
corn
lettuce
cherry pie

SUPPER

creamed soup
baked pork and beans (home made)
hot biscuits
pineapple tapioca
cocoa, milk

Saturday

BREAKFAST

corn flakes
fresh cherries
hot biscuits
honey, syrup
fried eggs
cocoa, coffee

DINNER

roast beef and dressing
browned potatoes
corn
lettuce
raspberry shortcake

SUPPER

bean soup
potato cakes
salmon and lettuce salad
devils food cake
cocoa

Sunday

BREAKFAST

oatmeal
fresh cherries
rhubarb
fried bread
bacon
cocoa, coffee

DINNER

stewed chicken
dumplings

mashed potatoes
spinach
strawberries
ice-cream

SUPPER
hash on toast
jam
ice-cream
cocoa, milk

Monday

BREAKFAST
fresh blueberries
cream of wheat
scrambled eggs
buttered toast
cocoa, coffee

DINNER
boiled ham
creamed potatoes
string beans
cherry pie

SUPPER
creamed chicken on toast
boiled potatoes
lettuce salad
blueberry cobbler
cocoa, milk

Ice-cream is a necessary and very delightful thing to serve. We have found that the ice-cream which is made in camp is much more satisfactory than that which is bought.

The health and happiness and the possibility of doing other things are so dependent upon watching with care these mainstays of life that a camp leader cannot afford to be lax in watching any one of them. They are the physical bases for what a camp may do along spiritual lines. Bodily health and vigor is natural and easily maintained in camp by a proper emphasis upon these three most important things.

CHAPTER XI

LEADERSHIP

Camp rises or falls in its leadership. It may be a mere outing adding little of value to the group; or it may be a great experience adding to the health of body, mind, and spirit. It may be a passing pleasure or an experience of deep joy.

There are two kinds of leadership: the one insisting that every tiny detail be planned and carried out without any variation; the other laying down general principles of action, leaving the working out of the details to the campers. The one may allow itself to make all the decisions; the other will help to get all the facts and then let the individual or group make the decision. The one is deadly and arbitrary; the other makes for freedom and initiative and gives opportunity for experience in making decisions and for self-development.

A group of junior counselors had an invitation to go to a mutual friend's for the evening, thus necessitating their absence from camp-fire and missing the program which would be put on by their tent. They were told that they must decide, and were asked to consider, as they made their decision, whether their going would be for the good of camp and what the group would think of their interest in the program if they were not present. "Your own side you have probably thought through, so that does not have to be pointed out," said the camp

director. Later one of the young ladies said, "It is so hard to decide." The reply was, "But it is you who must make the decision." They gave up the invitation and came to the camp fire, and were perfectly satisfied because they had made the decision. It was not for the best interest of camp but only for their own interests if they went. If a decision had been made for them, they would not have been happy about it.

Let us take another illustration. A boy may be instructed in every detail in the handling of a canoe—how to hold his paddle, how to sit or kneel, how not to lean over the edge of the canoe, and so on—until his mind is so focused on little details that he actually is afraid, or so circumscribed by warnings not to move about, that natural freedom is lost. Or one may give the general principles indicating the need of "using one's head," leaving him free to discover details as he gains the skill which comes from experience. Everyone who has done any canoeing knows that sometimes it is necessary to move about, and that the great thing is to keep one's head in an emergency. Boys and girls are always willing to listen to an explanation of the way a canoe will behave, but they become restless when the "dont's" begin to pile up; and, after all, what is desired is that they learn to be perfectly safe in a canoe. This puts the burden of mastering detail where it belongs and in line with the general principle of safety.

A camp-leader should have two outstanding qualifications in addition to ability to lead. These are, first, a positive personality, sympathetic and patient; and second, a thorough understanding of the process of the

development of youth and what he is trying to do with the youths. This is the kind of leadership that the director should have as a goal for himself and his helpers, and which he should also try to develop in the campers themselves. All real leaders are possessed of the spirit of youth and the spirit of willingness to work with boys and girls rather than to stand apart and give orders. Such leaders enter sympathetically into every phase of camp life with good spirit, maintaining a certain essential dignity and reserve which never stands in the way of wholesome comradeship, but inspires confidence and makes youth desire to do and give their best. Thoughtful, positive characters always stimulate confidence. They do their own work well and continually expect the best in others. They invariably have the attitude of "Come on let's do this" instead of "You go and do that," thus keeping the spontaneous spirit of effort in the comradeship of every common task.

Nature's challenge is always positive. We need to find out her laws and see how they can be utilized for happiness and comfort. "Do" is one of the most interesting and liberating words for active growing youth; and camp must interpret that *do* in terms of team work and comradeship as over against the lone individual. For instance, a twelve-year-old boy was taken on a trip to the west coast of America by his mother. In a letter to his dad he added a postscript, "There's lots for a fellow to see, but nothing for a kid to do."

A leader is self-controlled. If he loses his temper easily, efforts will be made to make him do so. The fact is, he will be tested anyway. Here are two illustrations:

When the director slept in a tent he noticed that the end of a rope which was kept coiled underneath the cot was outside the tent. He followed it and found it led out into the bushes. Coming back into the tent he discovered that the other end was tied to the leg of the cot. Untying the rope, he fastened it to the tent floor. The next morning he was awakened by hard breathing. The rope was taut. A voice was heard in an excited whisper outside saying, "Gee, he must have grown heavy during the night!" Later one of the boys confided that they wanted to see if the director would get mad.

At another time some girls had tried numerous things to test the director's patience. One volunteered, "You can't get him mad by tricks, it's only when one does wrong that you can see he don't like it." One girl was not convinced, and said she was going to make a try. Soon after the director was standing near the edge of the pier. He was not alert, for he did not know anyone was near. Someone gave him a little shove, and off he went into the water. The girl who did it went tearing up the hill. He was mad, but the minute he struck the water he realized how foolish it was to lose his temper. Those watching said to the girl who pushed him in, "What did he say?" "Oh nothing, he just smiled as he climbed out." He could have ruined his reputation in that one incident by a show of uncontrolled temper.

A leader must never administer punishment when angry, and, whenever possible, must let the offense bring the deserved punishment, which should usually be administered by the group. It is surprising how few cases of punishment arise in a camp that is well organ-

ized. Most boys and girls want to get into the swing of things and do what is right. The real object of punishment of youth is not to wreak vengeance on him because he has broken the orderly way of things, but rather to call attention to the fact that his act makes him something of an outlaw in society and to create within him a reverence for the well-being of the whole group. The progressive growth of the one punished into a responsible constructive member of the whole is more to be desired than any punishment. So in a time of distress, a leader must be careful to control his feelings that they do not run away with his judgment. He should, if possible, with youth, separate the wrong from the individual. He can condemn the wrong severely and yet love the wrong-doer. Fairness, firmness, and sympathy are never out of place; and, if, added to these, there can be a sense of humor, a leader will have the ability to live through all kinds of situations and retain the respect and regard of the group.

There are some problems more likely to arise in a girls' camp than in a boys' camp. The counselors need to be constantly on their guard that an epidemic of "crush" does not develop. "Crush" is a form of violent friendship which not only becomes embarrassing to a leader but which develops jealousies and heartaches. This abnormal emotional state can be quickly directed into wholesome expressions if the counselor is awake to the seriousness of such a development. The signs of such a feeling are usually a desire to be always with the counselor, to caress her, to talk about her, until a sort of exalted state is experienced whenever in her presence. A

jealousy develops of anyone who sits next to the counselor or seems to be receiving attentions from her. Of course, if this condition is allowed to go on, the girl becomes very unhappy; and it is altogether likely that the moral tone of camp may become unhealthy.

The treatment of the first symptoms should be, on the part of the counselor, a happy wholesome attitude toward the girl permitting herself to give only a limited amount of time to the girl, keeping herself free from caresses, and mingling freely with the other girls. The leader should bring this matter to the attention of all the camp-leaders, and an effort should be made to occupy the girl's time more fully with things of genuine wholesome interest.

Promptness always makes for good morale. Camp-leaders can always afford to be on time. It is an encouragement to all and helps in forming a habit which is most important. At the time set for a hike the one in charge decided to change his boots. Ten boys stood waiting for him six minutes. One alert boy, always eager to be off, said, "We have waited a total of one hour." At meal times the boys would "razz" the late comers; while the girls would sing, "She's been primping, she's been primping." A mere suggestion from a leader to the group is often sufficient to take care of discipline in the matter of promptness.

Once in a while a whole camp will be slow in getting up in the morning, and drastic action on the part of the leader may be necessary. One camp of older boys was hard to arouse in the morning. The young fellow who was an assistant would try to awaken them individually

after he had blown the whistle. They were late. The next morning the director told him he would get them out. The whistle was blown as usual and no sign of movement came from the tents. The director told him to hold the tent flaps back while he threw a pail full of water across their heads. He got no farther than the second tent before all were out and in line. Nor did the experiment have to be repeated. If action is called for, act quickly; that is, be on time with your action. If the leaders are prompt, the chances are that the campers will quickly form the same habit.

A leader's appearance should be neat, never in such a way as to attract particular attention, but always so as to help maintain a morale of good appearance. It is very easy to become slovenly when living out of doors unless one makes an effort to appear well and be in keeping with the out-of-door life. Knickers, or bloomers, and middies are a natural dress for women in a girls' camp and give the greatest freedom in getting about.

Fresh clothing helps to make an occasion. It develops a morale. Sunday afternoon is a good time for special effort in this direction, in order to make an outstanding occasion of worship.

Definite knowledge develops reverence and confidence. A leader should try to know a great deal about some one thing and at the same time strive to think deeply, arriving at conclusions only after all the facts have been presented. In so doing, he leads the campers. If one is interested in poetry, it will surprise a novice how easily many will show their desire to learn poetry. A leader who was handy with his knife carved walking

sticks beautifully. As a result, half of camp was trying it in their leisure time. One who knows something about the stars can awaken a whole camp to their marvel and wonder. One man got the whole of camp to making kites because he made one and had materials for others, if they wanted them. Trees become more than objects of shade if one knows the different species and something about their texture, how they live, what they eat, and of their circulatory system.

A leader must not allow himself to become overtired. He should take time to get away from camp occasionally and should make opportunities for keeping the finer balance of life. He must be conscious of the spiritual development of youth and be sensitive to the unity and beauty of God's world. Nature is healthy. As good health is contagious, it should be one of the concerns of the leader for himself and for the whole of camp.

There are times when a leader may have to assume the rôle of "boss," as for instance, when a large group is going on an expedition and an early start is necessary. Inasmuch as some are always ready and others are not, it is necessary to give commands in a strong voice. This might be mistaken by a stranger for harshness, but the camp understands it as necessary in a large group in order to get quick action. Especially is this true in an emergency. Only in this way will all quickly fall into their places and do their share of the important work.

In our camp we have been in the habit of taking a river trip in small canoes and rowboats. The director has always gone on the trip and acted as rear guard. On one occasion, however, as he was desirous of trying out

some competent counselors, he put them in charge, knowing that they would not do any loud urging. It is customary to arrive at the destination at one o'clock. The last boatload arrived at four-thirty, almost famished. Some paddled along in dreamy wonder at the beauty about them and lost the "drive" necessary to keep the objective in mind. Upon their return, the counselor who was in charge remarked, "I'll never take that bunch up river again unless you go along. If I do, I'll go behind them and 'bawl them out' all the way."

So it is in the work period. One person must decide what is to be done and issue orders as to who is to do it, for the interest of some will be developed only as they become participants. They all like the thrill of things moving rapidly toward results.

A good leader is not dictatorial, but allows the group to make as many decisions as possible. It is only thus that the group becomes conscious of the necessity of effort to make decisions. The writer has never known a group of young people to make the wrong decision after all the facts have been presented and discussed. They are very fair minded, though often severe upon the offender in their group.

A leader also gives everyone a chance to do things individually; and if in anyone possibility of a leader is manifest, that one is given opportunity to try out as a leader. Whatever his ability, as soon as he shows leadership he should be given still larger opportunity. Confidence that comes from doing one thing well is often the cause of effort to do something else. A leader leads in everything he does, says, and looks.

CHAPTER XII

TRIPS, HIKES, GAMES

Recreation is to re-create. It is to lift one out of the routine of life. It keeps camp life from being monotonous and leads one to experience new thrills in living. It may be a day trip, an overnight hike, an absorbing game which demands the best one has to give of one's self.

One trip that gives much zest to life in camp is known as the "up-river" trip. It is different from any other expedition, in both its fun and hard work. From the lake one goes into a very winding narrow river whose current is increasingly swift as one proceeds up stream toward a bridge, near which is a wonderful spring which is the objective of the trip. At times fallen trees or logs obstruct the channel and make it necessary to get into the water and haul the boat or canoe over the obstructions. Again the river may have cut through, necessitating pulling the boat along; or if the cut is not fully opened, the water may be shallow the whole length of the bend, which may mean dragging or pushing the boat. It is a four- to five-hour trip up and two- to three-hour trip down. There is just enough effort to make one feel he has accomplished a great deal. The steady pull and difficulties are a good test of the temper of groups in the boats and canoes. If there is not good team work, or if one forgets the objective and dreamily goes along gazing

with delight at every new sight nature has placed along the banks, progress is slow. The lunch is all in one boat, to be eaten at the bridge. Imagine the hunger of those who have not kept up their team work and have been as late as four hours in arriving at their destination.

I recall a hike I took with some boys in the woods on a cloudy day. About an hour before lunch time they became grouchy and ill-tempered. By noon almost all were in bad temper which showed itself in continual wrangling. When we sat down by the side of the trail to eat our lunch there was none of the joking and usual good banter common among boys. For the most part it was a savage silence. Toward the end of the lunch the atmosphere began to change, and a good spirit again prevailed. There were two things to account for their bad humor: the hike was too long—they did not seem to be getting anywhere—and they were hungry. Rest and food remade their better selves. Reaching the goal of the hike will often do the same thing. There is always a shout of joy as the objective of the hike appears in sight.

The lunch for a trip should not be too heavy. Four sandwiches are enough on a hike. There are a variety of fillings, such as salmon, cheese, jelly, peanut butter, lettuce, rhubarb, or applesauce. Raw bacon which is to be cooked on sticks over an open fire is always good. Baker's sweet chocolate adds the finishing touch to the meal. On a boat trip, where the lunch does not have to be carried on the back, canned pineapple is most refreshing. Sandwiches are very much improved by toasting over the fire.

Every hike should have a definite objective known to the whole group. Ignorance of the route sometimes adds to the excitement and the surprise of the trip. Things of interest should be examined. All need to be shown how to use their eyes. Sometimes, on the way home, the leader has started on ahead, telling the group he would be somewhere along the trail. The director has had whole camps pass him when he has been in plain sight. The training given in schools and in Scouts and Camp Fire Girls organizations is helping in this matter of quickly locating birds and animals; but stationary objects are not easily located.

Often we have a contest to see who will observe the most specimens of trees, flowers, birds, ground animals, etc., as incidental to the main object of the hike. Some always have cameras. Suggestions in the composition of a picture and what constitutes a good picture improves the art from mere snapping to searching for something beautiful, thus developing an appreciation of real pictures.

On every trip with boys or girls it is advisable to have not only a leader but also a rear guard. This insures that no one gets lost or drops too far behind, and that if an accident happens, someone who is dependable will be there and know what to do.

In every camp instruction should be given of what to do in case one gets lost. If one has a compass impress the fact that the compass is always right. Let everyone know the general direction to take in case he is lost. If it is a bright day, indicate the position the sun should be when one is returning to camp. Also if one has a watch

teach him how to use it to tell the points of the compass. When the little hand points toward the sun, half way between that and twelve on the dial points due south. It may be that none of these will help; so have them always carry matches, and instruct them how, if lost, to clear the ground and build a fire on a high ridge, making a great deal of smoke by day and a bright flame by night so that someone from camp will find them. A demonstration of how easily a fire may be made, if one can find a bit of birch bark or a few splinters from an old pine stump, or some dry leaves, is always valuable.

It is most worth while to have an overnight hike even in a short-time camp. One overnight hike is always welcomed with enthusiasm. Certainly no event in camp is as satisfying as this. Sleeping out under the sky is as rewarding as anything I know. There is the joy of a new situation and the thrill of an uncommonplace. One feels the freshness and bigness of the surroundings as darkness pushes down upon the land. He hears the night sounds so different from those by day. He breathes deeply with nature and hears that early stir unknown to those who sleep under roofs, and then the dead silence before the dawn. The stars in their brightness push back the horizons, and one becomes a wonder-rider through space. Perhaps he has not had his usual number of hours of sleep but he has gotten something more which will follow him through life—an impression of bigness and majesty.

Sometimes there is a shower; or those friendly night pests, the mosquitoes; or the drawn-out talk of some chatterbox. But the disagreeable things are laughed at

OVERNIGHT HIKE

afterward, and usually camp returns "never having had a better time."

A lean-to is easily built and keeps off dew and rain, if it is properly made. Comfort is gained if one takes time to gather pine needles, boughs, or dry leaves. A high piece of ground is the best protection against dampness. If there is danger of rain a little trench on the high sides of the beds is worth the effort. A rubber blanket or piece of oil cloth is good insurance against getting wet. Advise sleeping in sweaters, and even in all their clothing, if they are likely to be cold.

If the group goes some distance from camp, an early start in the afternoon should be made. Plenty of time is needed to get blanket rolls in shape, and each new camper should be given careful instruction on how to roll blankets. Great care should be exercised to see to it that no one carries too heavy a load, not only on account of getting too tired, but because of the liability of injury from overstrain. Take only necessary things. Let one member have a simple first-aid kit. The stronger ones carry hatchets. Matches should always be remembered and not allowed to get wet. One group brought back all their raw bacon because the one who carried the matches got them wet with perspiration.

Little danger need be anticipated of anyone disturbing a group sleeping out in this fashion. The bit of hardship gives zest to the plans, and only those who have lost the spirit of youth cannot see why comfortable beds should be deserted for the "hard ground."

Good games always have great value. There must be organization sufficient to have them played well.

Among the games that have been played in camp, two will be described because they are very popular—yes, more than that, they are events of importance. They are as old as the oldest games.

The first we call the "Indian Game." The camp is divided into two equal parts. Each has a small piece of paper with initials of the head of his station on it. Two stations are established about a quarter to a half a mile apart. At the same time each group starts from his own base toward the other. If he gets through with his paper, it is countersigned by the leader there. His object is to get as many papers in as possible. Anyone has a right to stop any of the opposing side by simply calling his name and asking him if he has a note. If he has, he must say yes and be searched. If it is found and got through to the other station, it counts for the finder. The side scoring the most notes wins. The object of the game is to spy as many as possible, and at the same time get one's own note through. It develops quickness of eye and ear and expertness in getting through the woods without being seen.

Here are the rules as formulated by one of the camp:

1. Game to be carried on between Mess Hall and Log Cabin.

2. Bugle will be blown at Mess Hall in camp when those playing from the log cabin have had fifteen minutes to reach their posts. This is the signal to begin the game.

3. One, returning note of her own signed twice, receives three points. Twice signed captured note, two points. One signed captured note, one point. Recaptured note, one point.

4. Any path or road may be taken to either post. There will be no boat used and no swimming permitted.

5. Any disguise may be used in the game.

6. One is allowed any number of notes until she has lost three.

7. No more than four may travel together.

8. No player is permitted to hide notes in any part of her clothing. (The boys permit this.)

9. No one may be captured within sight of either post.

10. When a note is captured the one captured may not warn her team mates of nearby opponents.

11. The notes of all those *only* whose names have been called by the opponent must be forfeited by persons themselves.

12. Anyone whose name has not been called must remain hidden.

13. Upon spying an opponent the only thing necessary is to yell the opponent's name.

14. If one is called by the wrong name she may remain hidden and may call her opponent, or she may come out of her hiding place and both may continue on their ways.

15. When captured one must give up all notes on person.

16. A player may not hide just for the purpose of capturing notes.

17. No player may leave either post after the signing of a note (whether first or second signing) until the party preceding her is out of sight.

18. No notes may be returned to original owner by team mate if recaptured.

19. Anyone whose note has been captured must return to her original post immediately for a new note.

20. If a note is lost, no spying on team is permitted.

21. If for any reason a girl is not playing, she is not permitted to have anything to say to the players about the game.

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22. No note brought into headquarters after the bugle is blown may be counted.

This game takes two hours and is played twice in each camp unless there is a tie, then an effort is made to find time to play this off. The enthusiasm over this game is marvelous.

The second game is the "Treasure Hunt." This game captures the imagination of boys and girls, for the finding of a hidden treasure is a great joy. It is the unexpected, the surprise, that brings a thrill. Here quickness of sight, judgment, and continued effort are necessary. Somewhere in the woods lies a buried treasure. The treasure is usually a knife, compass, a line-a-day book, or something of like nature.

The following is a sample of the way directions have been worked out:

1. From Assembly Cabin go to west edge of base-ball diamond.
2. Take trail running NE.
3. Up three steps in the air and down again.
4. Pass blaze on stump at right.
5. Follow trail NE.
6. Pass two blazes on tree on right.
7. Trail runs into road NE.
8. At black stump blazed on left take turn to right.
9. Pass arbor vitae trees.
10. Look for jack pine near blazed poplar.
11. Look for pine sighting through hole in blackened stump.
12. Find arbor vitae tree at right angles to line between jack pine and six maples.
13. Stump 30 feet from arbor vitae. Treasure within 10 feet radius of stump.

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Two to two and a half hours are allowed for this hunt. Once in a while, if the trail has seemed too easy, they have had a second hunt marking out a harder trail. The greatest care should be taken in working out accurately the details of the trail.

A field day of athletic events is usually a full afternoon's program till swimming time. The program is so arranged that there is some event which each member can enter in with some hope of winning.

Almost everyone can play quoits, throw hatchets, and play tennis. Elimination contests are necessary for such games and will have to be played off in leisure time in advance of field day. The best way to make up a program of events is to appoint a field-day committee from among the campers. Then they will have the events they enjoy and can compete in. Sometimes we have had a Hershey chocolate bar as first prize, an O'Henry for a second, and three gum drops for a third. Just as often we have had no prizes. They make little difference in the enthusiasm for the games.

A good stunt for a rainy afternoon is a mock trial. Usually some member of camp, or it may be a group, is up for trial on some small matter. Once a boy cut his knee with his hatchet. It laid him up for a few days, and then he went about on crutches. A very funny and exciting trial took place, prosecuting the ax as the offender. Another time it was a boy who entered another tent and took a postage stamp as the mail boat was coming because he wanted to get a letter off. Again the manager of the "Dog Leg" shop, previously described, was tried for selling candy that was seen to have flies on it. If the sentence of guilty was brought

HATCHET THROWING

in, the penalty was likely to be twelve buckets of water for the kitchen, filling a gopher hole with water, picking blueberries, being thrown in the lake, or treating the jury to samples of candy.

The richest one, from point of view of the outcome, was the trial of three boys for firing firecrackers on the campus. On account of the danger of fire, a rule was made that no fireworks should be set off on the campus. One boy found a firecracker with no fuse in it. He made a fuse and wondered if it would go off. His companions suggested he try it. It went off. The three quickly admitted they did it. Camp was told to take care of it. They decided it was a good chance for a court session. A judge was chosen and lawyers for the defense and prosecution. A jury was sworn in with all the comedy such an occasion could muster. After all the witnesses for the state had been heard and those prosecuting were feeling sure of their case, the lawyers announced a change of plea to one of "guilty." (The lawyer with these three older boys thought they ought not to go ahead with a plea of "not guilty" because of the influence upon the younger boys). The judge then instructed the jury to bring in the penalty. They went out and brought in the verdict that the judge must impose the penalty. He took it under advisement till morning. He then announced that the three who had pleaded guilty would scrub the Mess Hall floor. Cheerfully they did a good job with brooms and pails of water. The problem was how to dry the floor. Little puddles remained here and there, and no amount of sweeping seemed to eliminate them. A bright idea caused them to get the mail

and take it to the far end of the room. When any boy appeared asking if there was any mail for him, he was informed he could not come in with his shoes on. The three bare-foot floor-scrubbers then suggested that they would carry him to the mail box. The victim was carried by his shoulders and feet and let down over a puddle of water and dragged about until that part of the floor was well dried. So they proceeded with each applicant for the mail until the whole floor had been wiped up. It happened that most of the witnesses and jury helped with the job.

Soft-ball games are in great demand by both boys and girls. After supper is the most feasible time for them; the time when group contacts are most necessary to keep off a bit of homesickness.

Story-writing is a fine art to be cultivated as a good piece of recreation. Any camp can easily build romantic traditions about its site, and thrilling experiences can have their setting in and about camp. We have had "story night" about the camp fire. Each presented his story to the judges who picked the best and had them read at the fire. Sometimes all have been read. Humorous tricks, exciting experiences, imaginary and otherwise, have developed the imagination and the art of telling stories in a manner that delighted the whole camp and which also gave something definite to do in the leisure time.

All these things are interesting and worth while in themselves. They tend to make youth resourceful, to develop team work, to give a wholesome pleasure not soon forgotten, and to keep life fresh and joyous.

CHAPTER XIII

INSPECTION

Regular daily inspection of tents always raises the standard of effort and appearance. To be in the presence of standards, the meaning of which is understood, keeps boys and girls from slovenly, slipshod ways of doing things. There is nothing better to keep up the morale of neatness and order in the tents than daily inspection.

Everything inside and outside of the tent is examined—the way the beds are made, their position, the condition of the floor, the baggage, the tent ropes, and the ground. The tents are marked on a percentage basis. Small red, blue, and white flags are stuck in the ground in front of the tents winning the first, second, and third places. The results of inspection are posted on the bulletin board. These records are kept and averaged at the end of camp to see which tent ranks highest.

Whenever the time for inspection is announced, the campers "fall in" in front of their tents and a personal inspection is made in addition to that of the tents. The leader of camp inspects individuals with regard to posture, neatness of clothing; and inquires if there are any cuts, bruises, or blisters that need to be cared for, taking particular notice to see if the camper seems to be in good health and not tired.

While inspection is rigid and thorough, it is short,

ALL READY FOR TENT INSPECTION

snappy, and fair. Every tent has a chance to win the high honor at the end of camp, which is not known till the final inspection, after the baggage has been packed and taken out of the tents. This assures the tents and grounds being left clean and orderly.

If there is anything wrong with the tents, the inspector should notify the tent-leader. In this way things open to criticism can be improved.

Some come to camp never having made their own bed before. One such girl was most disorderly. It seemed impossible for her to get her suitcase closed. Her belongings were always oozing out. Her bed was just thrown together. The second year she was better. The third year she was tent-leader and came through with the best tent.

Tent-leaders must be very patient, showing the new camper how to make beds and straighten up the tent. Many have to be taught to see what ought to be done. This is where the group discipline is very wholesome. For, while the individual would not make the effort, yet for the sake of the group he will try.

Very often reports have come from homes indicating that this same rigid effort at neatness and the desire to make one's own bed has continued after returning home much to the surprise and delight of the family. One father said his boy not only kept his clothes hung up, but his desk neat—a thing which he thought would never happen. One girl suggested that inspection be continued at home. The mother says, "I never have to put things away for any of the children now." Sometimes the mother inspects the children's rooms; at other

times it is the father's job; or perhaps that of one of the children. The averages are totaled each week and each month.

The development of this morale while applied to the life they are living now can in turn be applied to the work bench, school affairs, factory, and store.

The more rigid the inspection, as long as the inspector is fair, the better they like it. The more rigid the test they have passed, the more they feel they have accomplished something worth while. To the degree that the inspector is "easy," in just so far is their respect for him lowered.

CHAPTER XIV

THE SHARED LIFE

"A democracy," says William C. Bower, "has to do with self-realizing persons as they live out their lives in a shared social situation." The most important values in camp are the campers. So intimate are all the relationships—eating together, tenting together, working together, and playing together—that there is a continual give-and-take in all the experiences; opinions are changed and attitudes modified. For instance, we had a boy who, when he came, seemed stupid. He said little and his looks were all against him, so that the term "Boob" was applied to him by the boys the first two or three days. As a group were discussing him, this boy's tent-leader spoke up and said, "B—— has more to him than you think." Later, the opinion of all was reversed when he starred in a ball game. And, finally, he became in the minds of all, the best first-year camper.

In such a life there must be freedom and discipline. They are necessary corollaries to the active life of any social group which is being directed toward enlarging the experiences of life. The effective discipline is that which is worked out through the group itself. Only when discipline is concerned with the good of the whole will there be the larger freedom. Freedom to sleep, for instance, is dependent upon camp disciplining itself so that it quiets down at once after "taps" and remains

quiet until the morning call. Unless camp has freedom, its purpose will be defeated. On the other hand, it could have no standing as a character-camp if the ruggedness of discipline were lacking.

Discipline must be of such a nature as to cause a thinking through of its meaning and its effect on future conduct by the administrator and the one to whom it is administered. So, freedom comes when the end or results of action are clearly thought through. Freedom in camp should be such that no member has any hesitation in proposing items to be set up in the program, or in making suggestions of what they would like to do. Suppression, so far as possible, should be eliminated.

There are times when boys and girls like to yell. Let them feel that they can do it, after they realize that the conditions are all right to yell. On one occasion when some boys went on a hunt with the camera, they sent one of their number back to camp because "he did not know when to keep quiet."

It is a deep staisfaction that comes with the freedom of out-of-doors when expression can be given, at the moment, to the deeper feelings. This should be cultivated as much as possible, because in city life, much of life-expression in youngsters has to be suppressed, although the playgrounds, parks, and forest preserves are cultivating opportunities for greater freedom.

Caught by the charm and wonder of the night, the stars, and deep shadows of the forest, with its night sounds, so different from the day, comes the exclamation from some camper, "Oh, I wish I could sleep out!" The reply is quick to come, "Sleep out on the tower or at the

camp fire." It is much better for them to feel that their desire to do a natural thing is quickly granted, than to have them sneaking off and worrying the leaders who discover their absence. And why shouldn't they sleep out if weather conditions are right? They go, knowing that if a storm drives them in, they must not disturb camp. It is this consciousness that eliminates all "rough house" at night, and interference with others' beds and belongings.

Personal property must be respected, or the freedom of the individual or even the group is interfered with. For instance, an all-day hike was planned. One of the boys thought his tent mate had got ready for the hike before he went on "dish gang." So he "borrowed" a pair of hiking boots without inquiring whether his mate would want to use them or not. All were ready to start except the one whose boots had been borrowed. The whole group was kept waiting while the exchange was made. It is quite necessary that each discipline himself to use only his own things unless he asks permission.

This principle applies to one's eating, his physical care, and mental outlook. Unless the appetite is controlled in the presence of tempting things to eat, not only is the individual often upset, but the group is likely to feel the effects. For example, a girl, on the overnight hike, ate her breakfast ration at supper time. The next morning the rest of the girls felt they must divide their breakfast with her, with the result that some were quite fagged at the end of the hike because they had had too little food.

Even dress may contribute to freedom of action out

TUG O' WAR

of doors. Before the girls come to camp, they have a meeting with the assistant director of camp, where the advantages of simple dress for out-of-doors, such as knickers, suitable shoes, and stout clothing, are dwelt upon. The whole group readily decides to leave all extravagant dress at home, so that no question ever arises in camp of what to wear. All can bring what they want in accord with this general type, fitted to the out-of-doors. Thus camp becomes unconscious of dress. Freedom is not interrupted by self-consciousness.

This atmosphere of freedom encourages the camper to realize longings to explore, to create, and to collect. There are those who desire to get up early to go out on the lake, to observe birds, or to play tennis. They can climb the tower to see the sun rise. It has been wonderful to see the animation in the faces of a group when they told of a glorious sunrise they had seen when the tower was the one object above the clouds, the sun flooding the billowy tops of the clouds with light while none of the earth was visible.

The whole group is enriched by the exchange of these experiences and is encouraged to try other things. This helps to free camp from dribbling discussion of personalities. Talk of big, impersonal things should be cultivated constantly, and leaders should ever be ready to promote such opportunities.

A part of Sunday mornings may well be given to small group expeditions, each trying to return with some observation or experience that is of importance. On the first Sunday some may come with exaggerated, half-humorous accounts, while others may bring some-

thing of great value which all receive with a great deal of enthusiasm. On the second Sunday, it is observed, every group tries to make a contribution of real value. It was such a joy, once, to see one group as they came out of an old swamp, covered with muck and water, but with hands filled with the rich prizes Nature has for those who know how to look and what to look for.

It is necessary to have a self-discipline which checks unnatural or imagined fears. Giving expression to unfounded fear may upset the whole of camp. Once there was a fire far away in the woods. One of the younger counselors remarked to some of the girls that the fire was terribly dangerous and that, if the wind changed, it might sweep down on camp. A spirit of fear was thus communicated to the girls. That night some were found sleeping in their clothes. Some remarked next morning that they thought they had smelled smoke and had got up in the night to look out. On the other hand, when confidence is shown, it communicates itself to others. A storm was coming up at bedtime. One girl said, "What if lightning should strike some of those trees?" One replied, "Well, you wouldn't know it if it hit our tent." A third quietly remarked, "This is such a beautiful place that I don't think God will let it be spoiled by lightning. I am going to sleep." Off she went to sleep, and the rest of the tent with her; and they never even heard the storm.

In every camp it is suggested that for the good of the whole group each one must be careful to avoid accidents. How unfortunate if anyone were to interfere with the freedom of the group because of thoughtless-

ness or foolishness. This was well illustrated one year by a boy cutting his knee with a hatchet. As it did not hurt, he did not report it. After two or three days he became lame. Then his knee was in such bad shape that he had to be carried around on a stretcher and could not take his share in either work or play, and some of his mates had to take his meals to him.

So our group life in camp helps boys and girls to take care of themselves, and to be mindful of the interests of others and of the welfare of the whole group. In this way youngsters find a new freedom, unrestricted by their carelessness or forgetfulness. They know that they are not saved from the penalty of thoughtless action, either by themselves or others. They discover the balance between freedom and restraint, between careful consideration of others and carelessness of others' interests. Thus they come into leadership through thoughtful, rigid self-discipline and the freedom for higher self-expression.

CHAPTER XV

SPENDING OF MONEY

The great value of money to youth should be its contribution of additional power to live an abundant life. A youth should be trained to feel that he is to control that power in the interests of himself and others. If this were done, the camp-leaders' problem in that direction would be simple. So many come to camp looking upon the money they have as merely an opportunity to satisfy a desire. The boy who used to have an ice-cream soda every day was somewhat surprised and "miffed" because he could not have it at camp and said, "But I have the money for it!" He had a new understanding of it before he left camp.

Too much of the conversation around the dinner table has been about money with the big idea of getting it, instead of making the family discussion an opportunity for training in the uses of money. "What is the best I can do with this money?" helps youngsters to be careful. The one thought many boys and girls have is to *spend* what they have, leaving out the other two just as important ideas—*save* and *give*.

Once the director took a group of boys on a camping expedition in the Sierra Mountains. Each carried his own money, $200 apiece. After $126 had been paid out for railroad fare, they still felt they had a mint of money left. He suggested the importance of being careful of

their money, when bottles of pop were being bought on the train. But it was not until the trip was two-thirds over, after the boys had begun to figure seriously what it would cost to get home, that they realized what money meant.

One night as the director was preparing to retire, one of the boys came dashing into his room saying, "We've got it all figured out; we've got to go home tomorrow." They had been six weeks in the Sierras, twelve days at the Panama Exposition, and were spending a few days in the region of Los Angeles, planning to go to the fair at San Diego and to stop over at the Grand Canyon in Arizona. They were amazed when he quietly replied, "I do not propose to go home until our time is up." From that time on, all desserts were cut out and only the substantial foods purchased. They would walk rather than take a street car and would not even spend a penny for a newspaper. Today these men understand the meaning of money in a way they could not have understood except for that experience. So, in camp, when money is discussed, it is from the point of view, "What is the best that can be done with this money?"

There is very little one can spend money for in camp, and this should be the situation if possible. Children demand sugary food. They do not always get it in its most wholesome form when they spend money for candy and ice-cream sodas without supervision or control. When we had no candy in our camp, letters were written home asking that some be sent. It came in such absurd quantities that in several cases stomach disturbances and loss of appetite for the necessary foods

"DOG LEG"

occurred to an alarming degree. So camp developed the policy of laying in a supply of candy and selling it after the noon meal. Two of the counselors, with a great deal of originality, set up the shop. They tacked up an original sign over the counter on an old root which had been picked up because of its curious shape, like the hind leg of a dog. From that time to this the candy shop has been called the "Dog Leg." Each camp votes on what shall be the maximum amount anyone may spend at one time. It varies from ten to fifteen cents. Even the spending of this small amount by a group of thirty-two youngsters requires a surprisingly large amount of candy for eighteen days. Twenty-five to thirty-five dollars worth is about the average purchased for each camp. The group is given opportunity to suggest the kind of candy they would like. There needs to be a variety, but it should be simple and pure.

The desire for ice-cream is satisfied by serving it for dinner and supper two nights a week. Usually strawberries, raspberries, maple syrup, or hot chocolate are served with it. Cold drinks are not missed so much because of very cold drinking water.

Everyone comes to camp with some money. Sometimes the total amount is large for a camp. In order that it may be safely taken care of one of the counselors is assigned to the task of being cashier and bookkeeper. All money and valuables are deposited with the counselor and put in the camp safe. When the "Dog Leg" shop is open, the cashier is present with the cash book, and he records the amount spent by the depositors. At the end of camp the book is balanced and each receives the

amount of cash he has in his account. Before we did this, money was often lost, sometimes in considerable amounts.

One girl, as a member of the Camp Fire Girls, was working for an honor and could not eat candy. She had a certain amount of money to spend. She desired to use it in the interest of the whole of camp and bought some nature books to be placed in a camp library.

Parents should be encouraged not to send candy into camp. If they desire to treat camp, the treat should be sent to the director for camp. If any one member gives a treat, all will feel they ought to do so. And it is worse if the majority do so, because it will embarrass those who cannot afford it. The best thing to have sent as treats are boxes of assorted cookies, or fruit, which, by long odds, is the best treat of all. Cherries, watermelons, peaches, plums—any fruit which can be served at table or passed around at camp fire—is welcome. A limited amount of marshmallows are usable to be toasted about the camp fire. Blessed are those parents who do send these things to the whole camp saying, "Please don't mention my name." We always, in such cases, say "A friend of camp sent this treat to you."

A camper should feel a responsibility for the things he breaks through carelessness. If an ax handle is broken by misuse, or a shovel handle broken by using it as a pry, he ought either to make a new handle or pay for it and he should be taught how to fit the handle to the tool.

Every camp should decide on something very worth while to which it can make a volunteer contribution.

CHAPTER XVI

VESPERS

Vespers may be a top of the mountain of experience. It gives vision. It helps the spiritual interpretation of life. It brings confidence that one's life has meaning. Because it is a spiritual experience, it is one of the high spots in camp. It is the time when the whole group, together, worships the Creator of all the loveliness and goodness that surrounds—yes, all that *is*.

Here, out of doors, in the stillness of the forest, with the lights and shadows of a slanting sun, underneath great, leafy arches, with here and there glimpses of the vast spaces beyond, in a natural amphitheater of the forest, the windows of the spirit are opened.

Sunday vespers is the climax of the day. In the latter part of the afternoon, after the morning of exploration or special interest, after the dinner with the rehearsal of the experiences of the morning, after the quiet rest, after all these episodes in the day, all gather for a well-prepared service, with great freedom for the expression of the group in it.

Two things mark this service—reality and sincerity. It is as simple as can be. Someone in the group suggests a hymn, and the group starts singing it. The first fifteen minutes or so is fully taken by the whole group in this way. Next comes a responsive service. We use the book, *Services for the Open.* Parts are taken by different

VESPER HOUR

members of camp in a very inspiring and sincere manner. These selections have in them the thought around which the service is built. Then comes the vesper talk. The out-of-doors and camp life are a natural background to such subjects as "The Open Road," "A Friend of God," "Growth," "Work," "Wealth," "Enduring Hardness," "Laying Down Life to Build Life," "The Art of Living Together," "Pay What Thou Owest." These will suggest that the addresses (some call them sermons) are inspirational and constructive and that they attempt to lead to a consciousness of God in our life. The prayer follows. This is the natural place for it. The thought of all has been unified and there is something to pray about in which all are interested. It is the most natural thing to talk to the Father of All about the thing that has lifted the thinking of all. The prayer needs as much preparation as the sermon. It should not jump from one thing to another. It does not need to deal with all the matters of the universe; but where the thought of the group has been led, that thought should be lifted into the very presence of God. The prayer should help all to feel that they are in that presence where life is seen as a whole and with clear eye. Such a prayer will be full, yet brief—full of feeling, yet real and deeply reverent.

Sometimes it is the most natural thing to conclude the service with the prayer; again, some member will feel like singing and will quietly suggest a hymn.

For years, the girls in camp have requested a midweek vesper service. Recently, the boys have made the same request. No camp is complete without it, as no life is complete without worship.

CHAPTER XVII

CAMP FIRE

The day's activities are most fittingly closed by a camp fire. Camp feels itself a unit as it gathers in a circle about the fire, which in itself challenges activity of the mind, while restful in its mystic influence. Whatever the day may have provided in expeditions, work, or play, all come together at this time for entertainment, exchange and interpretation of experiences. As darkness pushes down upon the earth, the brightness and warmth of the camp fire binds all together in strong bonds of friendship. Here one feels he wants to be at his best. But he will want something he cannot express; and if his unexpressed desire is not satisfied, the leader will have failed in his understanding of the meaning of a camp fire.

We never cut good trees for camp fire unless it is for clearing. There is plenty of dead wood lying on the ground. A bright cheery fire should be built. The duty of getting the wood and of building the fire can be assigned to a tent or any group. It should be considered a privilege to make the fire.

With youth a leader can always go from the comical to the serious, from the boisterous to the reverent; but never the reverse if he seeks climacteric results. The organization for the camp fire has been along these lines. First the stunts; then something of quieter mood.

Tents take their turn in providing the stunts. As the group gathers, the camper who has been chosen as chorus-leader leads the singing of camp songs, or he may designate someone else to do it. The call of "Curtain's up" is the signal for quiet, and the tent puts on its "show." The ingenuity of the group in planning its "show" and providing properties out of what is to be found in the woods or among the groups develops a resourceful skill which oftentimes astonishes the audience. Speculation is often rife as to whose bedding or clothing is being paraded along with costumes embellished with leaves or grasses.

A short camp does not permit of elaborate efforts with fine staging effects; but a white mosquito netting can make a beautiful bridal veil, and marvelous ballet costumes are produced out of black and white netting, "Wild West" costimes are easily made up from boots, overalls, shirts, and red bandanna handkerchiefs. Bath robes and blankets are made into "Shakespearian" costumes. The stage hangings may range all the way from elaborate curtains to simple hangings made out of leaves and small branches. In addition to the light of the camp fire, flashlights and barn lanterns are used.

In the boys' camp the stunts turn more to athletics, including wrestling, boxing and contests of physical skill; telling of jokes; giving out of conundrums; charades; and reading of poems like the more bloody ones of Robert Service. Melodrama is delighted in. The "fire department" appears equipped with a two-wheeled cart and a boat pump, one of the objects of the stunt being to see to it that some member of the group is thor-

GATHERING FOR CAMP FIRE

oughly soaked. Indians appear in many plays. Ghosts are sometimes a favorite. The idea is that they must put on something that is entertaining and will be pronounced "Good" by camp.

Girls look more to the artistic nature of their production, but they also delight in bloody tales as well as those of the more gentle type. These range all the way from the weird production in which a girl climbs the lighthouse steps to kill the keeper, to Romeo and Juliet; from simple lyric to grand opera. And, interestingly enough, every production is entered into with astonishing realism. Between the scenes the "orchestra" performs. This orchestra is the audience, singing songs, oftentimes to the accompaniment of ukuleles or mandolins.

After camp has continued for a period of years, a very considerable number of songs will have been composed. These will be grave and gay, rollicking and subdued, sheer nonsense and fine thoughtfulness. They all mean a very real part of camp. The following are typical and will perhaps be suggestive to other camps in forming their own.

1. TUNE—"TIPPERARY"

It's a long way to Indian Hill Camp,
  It's a long way to go;
It's a long way to Indian Hill Camp
  To the jolliest camp I know.
Goodbye, old Winnetka,
  Farewell, Illinois;
It's a long, long way to Indian Hill Camp,
  But we're there, oh, Joy!

READY FOR STUNT NIGHT

2. TUNE—"TURKEY IN THE STRAW"

There was an old farmer
  And Si was his name,
And he lived way down in Freeport, Maine,
  With a bag of wheat and a bag of rye.
He paid twenty dollars for an old sawmill,
  But you can't blame Si a gol darn bit,
For these are the words he loved to spit:
  "Boom-jig-a-boom! Boom-jig-a-boom!
Boom-jig-a-rig-a-jig-a, boom! boom! boom!
  Hee-yi-oh! Hee-yi-oh!
Camp Winnetka—Yea. . . . . !"
  (Latter part adopted for camp yell)

3. TUNE—"I AIN'T GOT WEARY YET"

I ain't got weary yet, and never will, you bet—
  I slapped mosquitoes all night long;
  All night long I've been singing this song,
Oh, I ain't got weary yet,
And never will, you bet.
Each mosquito that I see
Starts in making love to me.
If this is camp, it just suits me,
And I ain't got weary yet.

4. TUNE—"N'EVERYTHING"

We've got the best old camp and bunch of girls, n'everything.
We've got a blue, blue lake and seven canoes, n'everything.
And there is nothing we won't do if the Chief should tell us to;
We surely love him, and think more of him, and mind him—
Well, I'll say we do!

We've got two dandy cooks and oh, such food, n'everything.
We've got a swimming beach and diving raft, n'everything.
So Camp Winnetka, here's to you, and we surely love you too,
And the boats and lake and woods and camp and Chief—
N'everything.

5. TUNE—"REMEMBERING" FROM "TOPSY AND EVA"

Remember our blue Lake Hamlin
Where each year we come to stay;
How quickly the days fly by us
As here together we work and play.
Remember the friendships made here
Are those so staunch and true.
So, here, now, around our camp fire
Indian Hill we'll sing to you.

6. TUNE—"WHEN THE MOON PLAYS PEEK-A-BOO"

When the moon plays peek-a-boo
And the stars shine down on you,
All the campers are here from far and near
To sing, Indian Hill, to you.
All your joys we'll ne'er forget,
You're the place for us, you bet,
So we sing tonight, while the stars shine bright
And the moon plays peek-a-boo.

7. TUNE—"ANYONE SEEN OUR CAT?"

Anybody seen our tent?
Anybody seen our tent?
It's got a puddle in the middle of the floor

Which shows that it's been leaking
Down on the campers
Dampening our raiment;
Drippy, drippy, drippy, drippy, drip, drop, drop.
Anybody seen our tent?

8. TUNE—"SWEET AND LOW"

Red and gold, red and gold
  Painting the western sky.
Sing, sing, campers sing,
  Watching the daylight die.
Over Lake Hamlin the stars shine bright,
  Over the tree tops steal greetings of night;
Indian Hill Camp, good night,
  Our dreams of thee, e'er true shall be,
    Good-night.

9. TUNE—"SMILING THROUGH"

There's a camp fire that's burning beneath the still moon
With its flames leaping red to the stars,
And the long shadows falling,
While the whippoorwill's calling,
And the waters sing,
Of peace they bring
By night.

And tho' we should roam to the ends of the earth
To seek a great fortune or fame,
'Twill be our desire
To return to that fire,
Where our thoughts of old
Turned not towards gold
But truth.

10. TUNE—"I NEVER KNEW"

We never knew we could love any camping
"Winnetka" like we're loving you.
We never realized
What an early rise
And a morning dip could do.
We can sleep—we can eat
We'll show the kind of sportsmanship
That can't be beat.
Oh! We never knew we could love any camping,
"Winnetka" like we're loving you.

In a camp's own songs there is a spirit promoted that is attainable in no other way. It is the same effect which those in college gain from singing their own songs, building the group into a loyal unit.

Gradually the hilarious spirit softens with the dying down of the camp fire. An expectation develops, sometimes unexpressed, that something will be contributed by the leader. The atmosphere of camp is different on different nights. One evening we had planned to have marshmallows toasted after camp fire. However, camp fire developed into a very serious and impressive affair through the presentation of some poems. The natural thing was to close camp fire with a prayer and the singing of "taps." To have toasted marshmallows would have spoiled the spirit which had developed. The alert leader has the opportunity for the presentation of a variety of things during the period of camp. A good story is always welcome, but it is a lost chance unless something is said which touches the deeper feelings of the campers.

Often the events of the day may be shown to have a spiritual significance. For instance, some Indians made a call at camp with their baskets, which were purchased by the boys to take home to their mothers. The incident furnished a rare chance that evening for a talk on what a boy owes his mother.

A desire developed to have the camp fire closed with a prayer every evening. It seemed the most natural thing to have the thought of camp lifted to its highest place of association with the Creator, when the spirit was reaching out toward the best in life so a prayer always follows the talk. The girls follow the prayer by singing softly:

Day is done,
Gone the sun,
From the lake,
From the hills,
From the sky,
All is well,
Safely rest,
God is nigh.
(To the air of "Taps")

This is very effective as they quietly start for the tents with only a "Good-night."

The last camp fire, or "inspection," as it is sometimes called, has become a tradition which the campers will not allow to be given up. It came about, years ago, by the boys asking the leader to tell them what he thought of them. Since then it has been the plan to evaluate carefully the strong and weak characteristics of each camper. This is done in consultation with the

counselors and even tent-leaders and old campers. It is a hard and serious task, but worth the effort.

At sundown the whole camp comes together more quietly than usual. They sing the camp songs. If there is talking between songs it is in subdued tones. Someone has placed a log a little apart from the group. The director slips in quietly during the singing, and for the first time sits apart from the group. The songs chosen are the most beautiful and serious; everything of a jazz and flippant nature has disappeared. After the song which the chorus-leader has picked for the last, the director begins in a quiet way to talk about camp inspection, indicating how one is continually inspected in life and explaining that the spirit of this inspection at this last camp fire is based on the fine friendship which has developed and which is, unhesitatingly, to help by suggesting the traits of character which need to be emphasized, changed, or subdued in each.

Having created the atmosphere of perfect friendliness, the different campers are put on "inspection," usually called by their camp name in some such manner:

"Beany" is a cheerful chap. He always works hard, and you never hear him grumble or growl. He's a capable fellow; and, while he never talks very much, you feel you could depend on him if you got in a tight place. He needs to assert himself a little more and develop those qualities of leadership which are lying there already to be awakened. He needs to be more positive and let other fellows know that he has a mind of his own. There's a good deal going on inside, but you would never know it. So if "Beany" is to be fair to himself, he must give us opportunities to glimpse his better self.

There's that "Railroad!" You'd know she was coming

long before you ever saw her, for she likes to compete with the wind, and sometimes she's rough like the wind with her jokes. She can be so pleasing, and yet, sometimes, she deliberately snubs a companion. She has qualities of leadership, and yet she does not lead. Sometimes she's terribly selfish. She slips on the straight of things, and yet she can be so good. She wastes words and often twists things to save herself. Sometimes she is very bossy, and again, wants to be in the limelight. She is changeable as the shadows which chase across the sand dunes, and sometimes you might think she is a relative of the chameleon. She has social possibilities and a real charm; and, if she develops these with that fine integrity of spirit, what a leader she will be!

From notes like the above, characterizations are given of each camper. They take them in the spirit in which they are given and remember them long years afterward; and many of them, recognizing them to be just, follow the suggestions, trying their best to rid themselves of a fault or develop a needed quality. A bad fault is set over against a good characteristic, for there is no desire to discourage or antagonize the youngsters. They very quickly recognize whether or not you are fair.

There is an interesting difference between the way the boys and the girls take this. The boys accept it in stolid silence. The girls, on the other hand, show a great deal of emotion after the camp fire is over; some crying for pure joy, others for disappointment, and yet others for sympathy for those who have not come up to their opportunity.

Following this individual inspection comes the award of emblems. We are opposed to having young-

sters work for rewards as such. But human nature likes a recognition of accomplishment and effort. Campers are graded according to careful records kept by all the leaders. Four emblems are given as awards to those who are considered worthy. These awards are made around the last camp fire with simple ceremony. These four emblems are a "W" standing for Winnetka, a maroon felt letter of old English type. This indicates that one has been more than *just present* in camp, that he or she has definitely tried to pull with the group and has entered into the spirit of the camp and made progress in swimming, athletics, and discussions.

The honorable "W" in white felt on a maroon felt background is the second one. It represents that a very real effort has been made to make some contribution to camp. It indicates a constant effort and progress in the different activities of camp and an effort at leadership. The third emblem is a monogram in blue felt of the initials I.H.C. standing for Indian Hill Camp (so named because the Indians used to come over the camp hill to borrow the boats to fish at night). This is awarded to those who have been in camp at least two years and have shown marked leadership in the activities of camp in the finest way possible. An "Honorable I.H.C." is a monogram of white felt on a blue felt background and is the very highest award attainable in camp. Very few have been given, as the one attaining this rank must excel in the majority of the activities of camp and must have been a pronounced leader in a very positive and outstanding way.

The names of those receiving the "W" are called.

One by one they come and stand in the light of the fire in front of their companions. After receiving the emblem they resume their places in the circle. Those receiving the "Honorable W" are then called, and the emblems presented. In like manner the "I.H.C." and the "Honorable I.H.C." are given out.

Addressing the whole camp, the leader states the significance of these emblems. To the girls, something like the following adopted from the Camp Fire Girl's "Credo" is said:

These emblems have been awarded to you because you believe in the future. You, therefore, believe in today and are trying to make your life a joy to yourself and a pleasure to those about you. You realize the destiny within you and are trying to find the beautiful in life. Where it is not, you will try to create beauty. You feel your responsibility as a citizen of a great nation. You feel your glory as one of the prospective mothers of the new generation, which with new eyes and with steadfast steps will reach the high places that are now but a purple haze upon the horizon. You believe in the new womanhood, which combines the beauty of the womanhood of old with the new citizenship and social consciousness. You know that you are and hold within you the promise of the future. You are trying to realize your responsibilities. Do not flinch nor falter. You are honored members of this camp-fire circle.

A prayer follows, perhaps something like the following:

Thou Great Companion of the Fire, Creator of the stars above our heads, Molder of the friendship about us, may it please thee that we speak to thee in thankfulness for the opportunity of this companionship. Hear now, our resolves

which we make before thee; and give strength that in the days to come, these may be realized and the beauty of life enriched. Forgive our weaknesses and grant us new courage to be strong that we may be worthy of this camp-fire circle and pleasing unto thee in all our ways. Lead us, Father, as we walk into the unknown day.

After the response "The Day Is Done," the campers slip quietly off to their tents, while the counselors remain by the camp fire so that the girls may have an opportunity to be alone by themselves as they go to bed.

This inspection is a difficult thing to do, yet the years have proved that it is most worth while for this kind of camp. It is impressive and very personal, and would not be given up by the campers.

No visitors are ever allowed at this last camp fire. It is too intimate to be shared with others.

CHAPTER XVIII

WHAT TO EXPECT OF CAMP

What may be expected as the result of such a camp? If one is positive he is giving something to youth, he may be very sure it will be discovered sooner or later—probably later—for in dealing with youngsters one must expect, most of the time, little expressed gratitude or appreciation. A camp will be a "come-and-go" affair as are most of the things in the life of youth. Nor can any one thing be picked out and separated from all other influences and be said to be the great or only influence in a growing life. The home, school, church, community, playground, theater, and all that help the youth to an enlarged experience in life have their influence.

We have found that camp develops loyalty. The camp reunion dinner which will be mentioned later is an indication of this. Camp has started friendships between boys which have gone on through the years, and between boys that had little or no contact with each other before. The same is true of girls. The girls have camp reunions many times during the summer after they return home, recounting experiences, exchanging pictures, meeting in each other's homes or on the beach of the lake in the town in which we live. The very fact of having been in camp with one gives a feeling of comradeship.

There is something likeable in everyone, if you really know them. There is an appreciation one of another that is very wholesome which comes as a result of living together in the atmosphere of camp. Consequently, the ability to get on with others is improved. The habit of doing things together and doing the necessary work, no matter whether one likes it or not, playing together, not to win something for yourself but for your group, is most wholesome.

Then we have discovered a loyalty to ideals that have been prominent in camp. Letters have indicated this, as well as statements of parents. A man who was at one time one of the camp boys, and who is now a lawyer in a great city, says he has never forgotten the things said to him at the last camp fire. They helped him all through college.

Some counselors of first and second year in college have indicated that camp has put them on their feet again and given them a new faith in people. It has brought them out of the atmosphere of discussion and doubt to vital living with folk, and has caused them to believe the world is good. Often it has been reported that the idea, conceived in camp, has been carried into the home, much to the advantage of all who live there. Because camp had shown them how to look for the best in each other, it has reached out and taken in others who had had a hard time showing their best because of shyness or diffidence.

Camp discipline helps one to try. A very shy boy was a poor ball-player. Camp decided he must play. He did not like it very well at first. He finally developed

an interest in the game so that after three years he was an excellent player and enthusiastically fond of the game. He got so much more joy out of life because he could play well. Too often a boy is out on the side lines because he does a thing poorly when practice would make doing a particular thing easy, and enthusiasm would be created with developing skill that would give him a new asset. This would not only be valuable to him in games but would make it possible for him to transfer this skill and enthusiasm to other things in later life.

Life is made up of give-and-take. A strong-headed and selfish youngster oftentimes has his own way at home and, to a certain extent, in his own group. But in camp, with its group consciousness, a youngster is quickly helped to feel his place, and he soon accommodates himself to it. Such experiences need to come to a boy early in this period. The greatest art is the art of living with other people. So a boy comes to know that he can and must do his share of the "dirty work" as well as enjoy the pleasant things.

Camp gives a new appreciation of one's home. The crude, primitive type of camp living exalts pleasure in the finer things of life in the home, for it is discovered that it is the *spirit* in life rather than things that are of greatest value.

If boys or girls have leadership in them camp brings it out. In discussions, work, and play it is discovered that they have power within themselves, power to lead others. Moreover the conditions of leadership become clear. They find out that things cannot be done always

according to their own ideas, but that their suggestions must be worked out in other ways. Often a group is quick to grasp an idea, and the boy or girl discovers that long elaborate explanations or urging are unnecessary. A boy when asked to lead the singing was so conscious of his awkwardness that in order to cover it up he talked at length about singing and about all singing together, when someone piped up, "What's the matter with your cutting out the talk and letting us sing?" Very embarrassed, he proceeded to lead in the singing. By the end of camp he would simply say, "Let's sing" and start off with a great deal of ease and enthusiasm. He remarked, "I didn't know it was so easy to get a bunch to follow you."

Camp is a great help in destroying oversensitiveness to criticism. It is good to have criticism and to get what one can out of it. But to let it depress one and kill the joy of life is a mistake. A hike to a life-saving station was taken. Three boys kept falling farther and farther behind until they lost sight of the group. They either forgot or misunderstood the objective of the trip. While the group were in the life-saving station, these three passed by, going on a mile farther to the lighthouse. When they arrived there, they discovered their mistake and started back. Of course, they delayed their canoe group and caused some anxiety to their mates. A searching party was organized and they were discovered on their way back. They were roundly "bawled out" by their comrades for the delay which made them all late for supper. One of the trio felt very bad and had all he could do to keep the tears back. Later one of the

boys commented, "Gee, it's a wonder so and so did not bawl. He always does at home if someone criticizes him." He made every effort to be of service to the group after his bit of delinquency. A neighbor commenting on him after his return home, said she had never seen such a change in anybody. He had formerly cried about everything, but since his return from camp he had never indulged in that form of weakness. He, himself, said that he learned at camp that criticism was to help a fellow to get a bigger grip on himself. "The fellows haven't much use for a guy that bawls," was his comment.

Camp gives boys and girls freedom to indulge in a lot of silliness, and at the same time helps them to get rid of it. They must indulge in about so much of it. If they do it when young, there is less likelihood of its appearing when they are older. It reminds me of what Dr. Frank W. Gunsaulus said one day, referring to young preachers. "They've got to have about so much red in their sermons. Let them have it and get it out of their systems." A boy must have an audience, but when he discovers that too much silliness is not rated high among his fellow-campers, he ceases to think it smart and begins to get through with it.

Camp does help the one who has been in it to develop a sense of independence. A boy once told the director of the shock it was to him to have to go to bed without having some older person help him. He had never thought how to fix things. So many of those whom I have had in camp had been reminded again and again to do certain everyday things until the habit had been es-

tablished of never expecting to do a thing when first told. If a boy's bed is not made up, he will hear from his whole tent. Let him be slow to appear with his dish gang and the whole gang proceeds to inform him of the wisdom of being on time. If he forgets his swimming suit, no one is going to chase after it and give it to him. The writer knows a woman who, as a girl, had a mother who would run two or three blocks carrying a handkerchief to the schoolgirl who had forgotten it. She carried that habit of forgetfulness all through her life. While at home she could leave things around, for there was always somebody, kindly though misguided, to pick them up and put them away for her. Not so in camp. No one will come running through the woods if one has left a sweater or lunch.

It is hard to keep track of tools unless one has a very careful system of checking up, making the one who borrows responsible for the return of the same. It is just carelessness that causes the campers to be disorderly. One camp decided that the articles found lying around should be auctioned off. Many a boy had to buy back his swimming trunks, hatchet, hat, or sweater. But as a rule it did not happen a second time.

It is noticeable that youngsters obey very much more readily after they get home from camp. This is because it is the regular expectation at camp and there is no nagging. Nagging is the pest of harmonious living.

You can put your finger on a number of things that camp may do, and does do. But not the same things for everyone, of course. The most important thing cannot have a finger put on it until we are able to under-

stand personality more than we do. But a camp that has a positive recognition of God in the whole of life and has that atmosphere which is continually awakening the spirit is going to make real progress in the *art of living together*. No real art of living together is developed unless it includes the Great Power which brought us into being.

If camp life keeps this in the foreground in a stimulating manner, without seemingly conscious effort, one may expect the awakening of the spirit of youth. Let me give an illustration. The leader took the whole of camp down the lake in the two war canoes to the sand dunes for the sunset. There was just enough cloud effect to cause a marvelous painting of color. The whole group climbed to the top of the highest dune and looked off across the sandy stretch with its beautiful lights and shadows. Here and there were growths of grass trying to get a foothold, or spots where scrubby pine trees fought hard for a meager living; while, scattered about, clumps of old tree stumps showed themselves, standing like sentinels of the past telling the grim story of how the sands of Lake Michigan two miles or more away had come off victor. The sun was near the horizon making a golden path across the lake. Through this trail of light silently passed a great ore boat. Gradually, the sun, a great, full orb, kissed the water, lighting up the undersides of the clouds in beautiful coloring. As the sun sank out of sight behind the waters leaving a wonderful picture of color, not a sound was heard.

The most natural thing was to pray, expressing thanks for the picture which all had looked upon to-

ON THE SAND DUNES

gether, and to wish that each might carry away in thought some of the beauty, that their lives might be tinged by the life of the Creator as the clouds were by the sun. Silently the group followed the leader back to the shore. The canoes drew along side and were kept together by the girls clasping hands across the two canoes, while only the paddles in the bow and stern quietly floating them home.

They sang the great anthems and hymns which were in harmony with what they had seen. As they floated into the pier they softly sang, "The End of a Perfect Day." Quietly they lifted their canoes to land, and, with only a "Good-night," went silently up the hill to their tents. The next morning a number of the girls expressed themselves as never having felt God so near before.

When a group of boys hiked to the ridge and watched the gorgeous sunset, a spontaneous expression came from one of the group to the effect that "man can't compete with God in painting pictures."

The writer heard the same deep moving of the spirit when he stood with a group of boys on Inspiration Point in Yosemite National Park watching the full moon come up over Half Dome and flood the valley with its light, making long shadows and filling all with gladsome awe, which naturally compelled silence, until one of the boys just speaking to himself, said, "Wouldn't it be great if a fellow's life could stand the light of eternity the way this valley stands the light of the sun and the moon!"

Out-of-doors gives a setting for the drawing-out of

CLIMBING THE DUNES

the spirit life that may be utilized to great advantage if one is awake to the possibilities. Sometimes the camp fire, with the vast starry canopy overhead and the darkness of the forest and the reflection of the stars or moon in the lake, provides a natural setting for one's thoughts to be in big molds. So the thoughts of the group may be turned from the rollicking fun of the earlier part of the evening to the deeper things of life, whose genuineness cannot be questioned. And what more natural thing than to end the day and camp fire in the atmosphere of prayer, which is, after all, the deeper feeling of the group! No mere pietistic cant or formalism will do. The sounding-bob of youth goes too deep for anything that is not of reality.

Signs of the awakening spirit of youth will be evident. One cannot predict just what camp will do for any one person; but this kind of camp has awakened youth and does furnish an atmosphere that is helpful, giving youth a chance to express itself.

It is hard for youth to express the deeper meaning of camp, because it is difficult for them to put into words the spiritual values of life. For instance, a boy who was a weakling physically, and therefore afraid of other boys, said with much animation, "I like the hiking. It makes you strong. It makes you able to stand up with the other fellows." He was thinking of more than appeared on the surface. It was the fear of other boys which had always gripped him.

Another boy said, "I like the swimming and the canoeing," but immediately added, "I like the vespers. That talk on the three brave men was good for me."

That expression is an indication of the boy getting something to help him live with his ideals.

D—— said, "I like this camp because it seems to have some system." And when asked what he meant, he went on, "I like this camp so much better than having to live in a house. I like it better than living at home because there is enough system about it so that you know exactly when you are going to have free time and nobody butting in on it. Then you can plan for what you like." How often older people are inconsiderate of youth and its plans!

An Italian girl remarked, "I have never seen anything like vespers before. They are lovely." While her friend said, "It was the best church I ever attended." These two girls found what appealed both to their intellect and heart.

One cannot help noting the changes that come in those who are in camp. Here are the records of four:

H——was slow and seemed to be half awake—dead on his feet. His parents thought he was lazy. The lively interest of other boys in all the work and play of camp stimulated him into an active energetic boy, alive to everything that was going on.

J—— would never stick to anything, and so had the reputation of not being reliable. Under the influence of the boys attending strictly to their work and making no attempt to shirk, he developed rapidly into an honest, hard-working boy. It was largely because of association with others who took activity as a matter of course.

T—— was sleepy, dreamy, slow of movement—a timid boy who was actually afraid of other boys. He

was brought to have confidence in himself because when he accomplished anything it was appreciated by the group and he was given more important responsibilities. He therefore came to have faith that he could do things worth while.

E—— was a sleepy weakling with no ambition. The spirit of camp transformed him into a leader who was alert and took part in every activity.

Now it would be hard to say just what happened, and what spiritual influences brought about the change in the spirit of these boys. That they were changed in the atmosphere of the camp is certain.

L—— when she came into camp, was very shy and diffident with other people. Her natural inclination was to be alone. She would rather go off by herself. She did not enjoy doing things with others. For this reason she was sure she would not enjoy herself in camp and considerable persuasion had to be used to induce her to go. At the end of camp she asserted that she had never had such a good time. She had found a real joy in sharing what she knew and found with others. She became convinced that her creed, "Do the best you can" was wrong, and indicated that she had changed it to "Do the best you can for and with others." She admitted that this came about by doing many different things in many different groups. Life is only completed through many contacts with many kinds of people. Now she is seeking out others to have them share with her the things she enjoys.

N—— admits that she cannot put into words the things she feels most deeply. "But I'm going home,"

she said, "feeling that there is something underneath things that makes me realize I am a part of everything." It was the fact that everybody, including herself, did everything together. "I see," she continued. "Camp is so successful because of carefully planned programs, which seem so natural you don't seem to think of program at all. I guess God meant his world to be like that."

In a discussion period toward the end of camp, J—— acknowledged that she had tried to get out of the mean jobs all her life. She noticed the admiration the girls in camp had for those who were quick to do the unpleasant things. She said, "I thought I'd try and see what it was. I did not like some of the jobs I took at first. But I found I felt better afterward. They aren't so bad if you just say, I'm going to get through with them.' Maybe God thought it a good plan for us to have some mean jobs to tackle, so as to develop some good traits in us."

Camp must get across the idea of service or it fails in one of its biggest opportunities with young people. The following reflection taken from many will serve to illustrate.

P—— writes: "Sometimes others have a heavier load than you have to carry and are not able to carry it. If you help carry another's load, you are working better with others and there's a satisfaction comes that I can't explain, but I like it." She became an outstanding girl in the service she rendered to others.

A mother speaking to the director said, "I want you to know one effect your camp has had on our girl. On

her return home, our daughter wanted to know why we couldn't have grace before meals. She said it had meant so much to her in camp. It seemed to start things off right. We have adopted the suggestion of our daughter."

A mother was asked "What did your girl get out of camp?" She replied, "B—— is much easier to manage since she came from camp. She thinks more. As soon as she knows the reason for things she is willing to mind, but will not accept authority just because it is authority. I asked one of my younger boys to do something not long ago and he said, 'I can't.' B—— immediately spoke up. 'Chief says you must never say "I can't" We were never allowed to say that in camp'."

A camp has a great opportunity to train its members to do everything carefully and well. It is hard for an amateur to drive nails in oak or birch plank. If the nails bend, it is much easier to leave them than pull them out and try again, so one member discovered when putting up a gate. The bent nails were condemned by his pals who made him do the work over. Later on, when he had finished squaring the edges of a piece of cement he had been laying and his comrades had complimented him on it, he remarked, "It's a good thing for yourself to do a thing right," If it is only digging a trench, there should be a pride in having the walls straight. It is never a mistake to insist that boys and girls do well the thing they have in hand.

In one of the last discussion periods of camp, the girls set the following as values which they had found while living together:

1. Each girl learns to stand on her own feet and do her own thinking.

2. She learns to act quickly and quietly.

3. She feels God is a part of all our life, and that she is part of it.

4. She learns to consider the whole rather than self.

5. She comes to place a high value on freedom.

6. She learns to lead in thinking, in work, and in play.

7. Learns to see, both things that ought to be done and the things that are spread out before the eye.

8. Begins to understand the art of living together.

9. Discovers that it is important to enter into the whole life of camp.

Excerpts from letters may be interesting in telling what camp has done for individuals:

Camp gave me a good deal more this year than I put into it, and I feel that I have something which I can carry all through life with me. In the coming months I hope that I may carry out my purpose to hereafter give just as much of myself as I can to others rather than receiving all from them.

From another,

I know I have gotten an infinite amount of help and inspiration through you and camp 'n' everything, but it's hard to put one's finger on *the* thing.

Our pleasure in the out-of-doors is either aroused or increased, and anyone desiring to know more about it is given plenty of opportunity. On our hikes or canoe trips, everyone is alert and moves with eyes wide open to take in the life around him, and it is great fun to be first to see the snake or eagle. One thus learns what fun it is to be always awake; and, returning home from camp, one has a new field for observation opened up.

It is remarkable, also, how camp brings out the good side of people, and I believe that the great majority of campers are sincere in trying to be leaders and campers. I mean by "sincerity" that they don't just "put it on" during camp but continue in that way afterward.

Community spirit and generosity are two characteristics that influence our daily camp life, too. One also meets all kinds of girls or boys and gets used to getting along with them. Initiative and industry are developed a great deal—the former by your placing each of us in charge of some job and not telling us much about it, leaving it to our common sense, experience, and clear thinking.

Different people are affected in various ways by camp, the people that usually stay in the back stage are pushed to the footlights and the few (if any) conceited ones are rapidly gotten out of that frame of mind.

Really, Chief, it is hard to limit "What camp does for the camper" to a letter because I believe that it's mighty good for all of us and anyone.

Camp has taught me not to judge people too quickly. It has taught me to consider more what people have done with the chances they have had to do things; to compare people with their own accomplishments, rather than with those of stronger personalities.

Camp has taught me to analyze carefully—not to judge too quickly.

Camp has helped me to become more sure of my powers. It has helped to give me assurance.

Camp has broadened my friendships.

I have gained immensely in my knowledge of children.

I have liked especially the atmosphere of camp—of sportsmanship, of high ideals of character-building. I have liked the Sunday mornings this year very much. They are

showing us how to make proper use of leisure time and make it enjoyable and of benefit to others.

I have also liked the religious atmosphere of the camp—the vespers and the service every morning after breakfast, which suits the day and the thoughts of the campers.

Camp also emphasizes the element of doing things for others.

I believe that, above all, camp has taught me to think.

Camp has affected my attitudes, and under that one word, I can place the majority of points I wish to make; my attitude toward other people, toward thinking, toward myself, toward life.

Camp is at once yourself and everyone else. It is only for you if you feel that it belongs to every one else. That was one of the first lessons I learned when "Sister" Ellen taught me how to fix my mosquito netting in the "Mosquito Fleet Tent." What a camp that was! I didn't even know how to comb my own hair; but rather than admit it, I learned how; and no one can say that *that* wasn't a lesson!

Team work is essential in camp, and, of course, it is everywhere. It is hard to be reconciled sometimes, but camp gives you the "reason why" and the beneficial result afterwards.

This year at camp I have been realizing especially that vigorous, happy, tiring, gruelling work is a great help in the right kind of thinking. After a year in college, of comparatively steady thinking and studying, I found my mind not altogether happy. So many facts were suddenly spread out, in such a dazzling and stern fashion, that I was somewhat stunned and sobered; and selfish thoughts began to creep in. Camp, with its regularity, its physical weariness, and its precious silent moments straightens out the kinks in our rope—like a train of thoughts.

I first began to think about myself—my ornery, giggly, pesky little self—up here around the camp fire my first year when I was told to associate with big and great people and ideas—a stupendous thought for one who loved a good time no matter who the companion and one who just "hipped" along through life.

And now for my attitude toward life. I can hardly write this, for the peculiar vagueness which I feel is not easily put down on paper. The first three years of camp I feel has prepared me to think, and yet not to overdo the thinking; to work, and yet not overdo it; to be curious, and yet not inquisitive, to push ahead on the unknown trail, and yet not too speedily. In other words, I feel as though it has prepared me for the necessary whacks given by the wise old world and it has strengthened me for the apparently unnecessary whack that may come. Camp is one of the mainstays of my life.

Camp has taught me for one thing the joy that you can get from working, especially working with other people for some common end.

The first year I was here (camp), all of it—the working with others, the living together, the camp fire, and Chief's talks—clarified my ideals of character (didn't quite give me ideals, because I already had a few to start with) but it showed me what was really essential and pointed the way along which I needed to work. And the beauty of it is that, besides hearing about what you should be, you see living examples before you all the time. The people at the head are all fine and there are lots of peachy girls. It is at camp, especially, since everyone is brought up against all kinds of new and hard situations, that the character of the fine girls shines out and you see what is really worth while and what is not. Smoothness and the superficial social graces, alone,

READY FOR THE RACE

don't get people very far in camp; and as you look around, you begin to realize that in order to be an addition and not a drawback to the world, you have to be purely good, *clear through.*

My first camp was perfect bliss for me, because of the companionship of the girls and because of the atmosphere, which sets you free, and, seeming to expect noble things of you, makes it wholly natural that noble things should be done—not striking deeds, but little helpful thoughtfulnesses. All the give-and-take of camp makes sort of an ideal life—something to remember when you have been too long busy about your own affairs, have lived in an unthinking rush, and have begun to grow a bit cynical.

It is after a year of rushing that camp helps me particularly; not that I have grown old and cynical, but I have lost a little bit of the shine off my ideals. I've kept them, still, but not used them, not really put them into practice; and at the same time I was being so lazy, I have thought that I really was rather good, just because my ideas were all right! Ugh! Camp has given me a house-cleaning—started it, anyway—and I hope to clean out more, until my motives are not all for selfish vanity, but are for the general good, sincerely, and for God.

That about learning to work and live together might possibly apply to other camps, but one thing that is emphasized particularly here is rough and readiness, absence of luxuries, of comforts, even. Here we learn that such things are not necessary, for we are deeply happy without them. We live next to nature, among a lot of human beings who are keyed up to their best; and we realize for a fact that the world is a good world, or can be that "Man was made for happiness."

This year (1923), since I am older, I have also appreciated the camp from the manager's standpoint; have admired

the unity of purpose in the weekly, daily, hourly program, marvelled at the ingenuity that combines discipline—that bugaboo of the new educators—with the spontaneity and the development of originality. Here, indeed the reserved girl feels every spur to open out her soul, before such a kindly stimulating audience! And, moreover, every girl is not only allowed to think for herself but is strongly encouraged. Originality is called for in stunts, songs, and camp conversation and in the daily work, although you are just a part of the whole; it is such a lively whole that you have to be independent to get anywhere. All that your originality loses are the jagged corners—the things that cause friction and would handicap, if you kept them.

Of course there is a great deal of doctoring needed for most of our characters, and two and a half weeks is an awfully short time to do it in; it is surprising though, how much influence camp can have. Perhaps it is coincidence, but every so often during Chief's talks this year, I am startled to hear him say things that I have come to regard as a part of me—guiding principles of my life, that I thought I had reached unaided. The way he says them, sounds just the way I have been thinking them, but with that feeling of familiarity. I get dim echoes of the past and seem to remember another camp and another year. It seems as if it is really what I learned then that has been incorporated in me and has helped me over lots of rough places since.

In the first place, I have gained quite a valuable knowledge of the woods. I have begun to realize the value of being quiet, from the Indian games we have had; and I think they would help me a lot if I were in a tight place. Then from the practice in the treasure hunts I have learned to be more or less accurate in giving and in following directions, which I think is very practical. And on the overnight hikes I learned

how to build lean-tos, so that I think I could make a very nice little shelter if necessary.

In the second place, I have learned how to use different articles which were totally strange to me before. From the construction work which we have done, such as the building of the bridge or the small work we did to the tower (or perhaps even building bird houses or eagle's nests), I have become acquainted with many different tools and their uses, which I never knew before.

I have also learned to handle canoes in quiet water and up fast little streams.

Then, too, that characteristic we call "initiative" and the other one, "leadership." These two things I don't think can be learned, but they can certainly be aroused and developed. And I think you have discovered the most effective method of doing this, which, I believe, is putting responsibility for something on us, and thereby inspiring confidence in ourselves. Of course some girls will show initiative and leadership by doing things of their own accord, but others will not show them *until* they are given something to do. At least this is the way I have felt about it. You have often given me certain things to do; you appointed me a tent-leader and asked me to be a counselor. The very fact that you did these things, made me feel that you thought I *could* do them; and that made me have confidence in myself. This confidence, both subjective and objective, combined with ability (which I suppose is necessary to some degree) brought about accomplishment of the different duties entrusted.

The very fact of *living with other people*, an experience in itself and therefore having necessarily to partly consider their wishes if you yourself want to get along, does broaden your mind and make you more considerate. And then the courses you have given us during instruction hour, such as

evolution, opened just enough of a peep-hole to make me want to learn more.

And lastly, I think perhaps the loftiest moments I have ever had have been during the camp fire—I really mean that. I couldn't analyze them closely if I had to, but I know that I have felt at times as never before—as if I were in contact with something unseen. The first night I was at camp last year I felt that same way, and I believe I mentioned it to you then.

A mother who visited camp and was a keen observer said, "These girls are in a camp where they are getting far more than camp. Any girl is very fortunate in having the privilege of being here."

One man, who, as a boy, attended the camp, comes up every year as counselor, giving his own time and saying "I want to help return what was given me while I was in camp." So he pays this fine compliment to camp and leaves his office and patients for eighteen days in camp and uses it as his vacation.

CHAPTER XIX

THE LEADER IN REGARD TO PARENTS

Parents should willingly furnish health certificates covering those going to camp. The director should always know if there is anything regarding the health of a camper that should be watched. It is not fair, either to the child or to camp, not to give such information. A child with a weak heart can easily be kept out of too strenuous competitions. Then, too, if a physician has recently gone over the child, there is less possibility of contagious diseases being brought into camp.

A child away from home furnishes an opportunity for a new kind of comradeship between the child and parents. Every day campers ask, as the mail boat arrives, "Any mail for me?" With the "No," disappointment is written across the face. It is cruel not to write a child that is away from home, yet there have been children in camp who have had only one letter from parents in eighteen days. When the director remarked about it a bit later, their answer was, "We were busy and knew he was all right in camp." What an opportunity was missed to let a boy in on what a parent is thinking and assure him that he really is the greatest treasure on earth!

The estimate of a member of camp is raised if he receives a great deal of mail. When a boy, whose father

was known to be a very busy man, received a letter every day, a camper remarked, "His dad thinks a lot of him, doesn't he?"

Parents should not expect a child to write home every day. But, if, when writing, an addressed stamped envelope is inclosed with just a word that it might be handy, it will be enough of a hint that a letter from camp would be appreciated!

Boys and girls are interested in every detail of home and friends. Many have shared with other campers stories about the baby or dog. No matter how happy they are in camp there is always an interest in news from home.

A father was raised very much in the esteem of his boy by sending him a picture story which he made by using pictures from the comic supplements of the Sunday papers.

A birthday remembrance should always be on time. While camp always has a birthday cake and candles, yet it is not complete unless there is the home gift, no matter how simple. Sometimes a telegram has brought high delight.

Be frank with the director. You are sending *your* child to camp. He wants to help your child. So put no conditions upon his going. It is better that he stay at home or go somewhere else if you do not want him to take part in the camp routine. The director is a responsible person; and your child should go to camp to enter into camp life, not to be kept out of its life.

Some letters have been written by mothers saying, "Don't let him go in the water"; "Don't let my boy go

swimming"; "Please do not permit ——— to go in a canoe"; "I do not wish my child to attend the midnight feast"; or "I want my girl to go to bed at eight o'clock." Just think what it would mean from the point of the child to carry out these suggestions! Usually these types of letters are written so as to arrive in camp mail the same day camp arrives. The director has to set some of them aside and answer them after camp is over in justice to the youth regarding whom the letters are written. These youths are coming to take their part in camp, and it would be unfair to keep them out of any of the camp life they ought to share.

See that your child has one good interesting book to read. During rest period there is time to read. Rest does not mean one has to sleep unless he wants to. A book that is stimulating encourages a good use of this period.

Find out the amount of money your child will need for spending-money. It is better to have the amount small than large. Let him have to do a bit of figuring to have enough left for the trip home. And let him understand that writing home for more will not help him out.

Never ask for special privileges for your own children. All too easily they sense the fact that you will do everything to get them on the special list. This cripples their independence. Let them stand on their own feet. Your youngster is not a peculiar child who has to be dealt with so differently from all other children. If you think so, the chances are that the very thing he needs most is to get away from you for a short time. Of

course, each child is different from every other and should have a chance to develop his own individuality. Camp tries to help in this.

Plan to be home the day your child arrives from camp. The house can afford to have a bit of celebration at his return. Do not criticize him for looking "rough." He does not know it, for he has been living out of doors and not in the presence of mirrors. He has had very little chance to take care of clothes. They are of second importance to spirit.

Above all, be sympathetic with all his tales of camp. Many things will be told without all the facts, and some probably expanded beyond reality. A boy caught a good-sized perch and wrote home to his father that he caught a four-pound bass. The boy was as excited as if he had caught the large fish.

Your child will be a bit different when he comes home from camp. He is in the process of growing up. He has had an experience which has enlarged life, and you can help him to a still larger experience through this if you will not be critical, but full of the joy of life as your child has been.

Life will be rather bare and lonesome for him after camp, where there has been a program of activity, unless you help him find an interest in his home and community without delay. Many a letter has come to the director telling how lonesome it is at home—"The town is dead." The way to overcome this is to help him in the first two or three days to some interests which he has not heretofore seen.

CHAPTER XX

CAMP REUNION

An annual dinner of those who have been to camp provides an opportunity for keeping alive the fine spirit of loyalty to great ideals, and gives those of other years a chance to meet again under the influence of the camp spirit.

A large room is decorated by standing evergreen trees all around the room to give a woodsy atmosphere. Notices are sent out and acceptances received until two days before. Each person pays just the cost of the dinner.

A program committee appointed in advance prepares an evening's entertainment of old camp stunts. The camp songs are printed, ready for use. Lantern slides are shown of camp, helping to recall memories of great pleasure, and those also which shelter deep resolves, high ideals, and the finer relationships as well as the funny experiences and happenings.

All come dressed in camp clothes. At once there is that fine freedom characteristic of camp, and all feel in the mood of a happy time.

The camp stunts such as were given around the camp fire always enthuse the whole group and draw forth comment and laughter. The boys and girls have a chance to compose their stunts. Often camp activities are mimicked, such as setting-up exercises and getting

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the tent quiet; often some of the counselors or directors are impersonated. A mock trial, plays, dramatic recitals of camp experiences, all of which require no time for rehearsal, are sometimes given. Some camper "of years ago" gives a talk, usually on something he got out of camp. A short "camp talk" of a serious nature is followed by a prayer, and "taps" are quietly sung. Then a "good-night" dismisses the group as at camp.

This gives an opportunity for both boys and girls to come together in an informal way, where each feels he has a right to be, in the presence of known ideals. It is a good thing for any community to have such a thing possible.

This idea was suggested by one of the counselors. It would be not only a great disappointment to have it discontinued but also a distinct loss in the development of friendliness and good will. Before the evening is over all are thinking together on a high plane; the windows of the soul are open toward great and noble things. "I wouldn't have missed this for anything" is a common comment and an appraisal indicating a value too great for measurement.

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